THE CHURCHMAN.

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POETRY.

For the Churchman.

MORNING.

I.

See from the rosy east the morning sun,
Springs joyfully upon his path of light;
O'er the wide earth from sleep and darkness won,
A golden glory marks his onward flight.

II.

All nature sings of gladness; beast and bird
Waken a thousand melodies around;
O'er mountain vale and city deep are heard,
Anthems of praise and life's inspiring sound.

III.

Who would not live, when round our pathway throng
Unnumbered joys to cheer our onward way!
Can discord mar the heart's wild gush of song?
Can shadows hide the gleam of endless day?

IV.

O life is glorious and a dream of bliss!
To him whose eye can pierce its shadowy veil;
Who treads the secret road to happiness,
Where heavenly odors breathe on every gale.

V.

To him, the anthem chiming from the deep,
The river's flow, the cloud and sunbeam, moon,
Night and her starry choir that watch our sleep,
All in their turn declare how rich the boon—

VI.

—Of this our life. But point the secret way
Which leads our feet where sight and sound are joy,
And heaven and earth unite to gild our day!
Must we in learning's haunts our years employ?

VII.

Shall we sublime our souls in waking dreams?
Or contemplation's mystic web entwine?
Commune with nature at her living streams,
Or 'neath the quiet shadow of our vine?

VIII.

Can pleasure's paths, ambition's lofty track,
Give the serene of bliss, and peaceful skies?
Charm the pure ray of man's lost glory back?
Make hope eternal? joys like angels rise?

IX.

These do but *cheat* the soul of all that's worth,
The ceaseless toil, the anguish and the strife
Of man the wanderer in the wilds of earth;
Where every step's a grave, and death is life—

X.

—These veil the angel bands that flit around,
O'er the dark ruins of this stern decay;
These cheat the ear, of that unearthly sound
Which cheers the Christian on his path to-day.

XI.

And none this unseen world of light can ope,
Save he the rich in faith; whose soul secure
In quiet patience, and enthroned on hope
Through life's brief day still firmly doth endure.

XII.

O let us then when morn's first beams arise,
Kindle our souls at prayer's celestial shrine;
—Warmed with a living radiance from the skies
From our great Sun, the Spirit's light divine.

XIII.

And our bright path—from life's young morning beam
Till death shall lay our earthly hopes to rest—
Shall verdant be with heaven's life giving stream;
With angel sights and angel sounds be blest.

Cam.

THE CHURCH IN SCOTLAND.

When Augustin the Monk was sent over by Pope Gregory to convert the Saxon invaders, he found an Episcopal Church in Britain, regularly constituted according to the primitive model. And when, many centuries after, the Church of England came at last to engage in the happy work of reformation, which she did most seriously and successfully, she only returned to the exercise of her original rights, as an independent national church. It was on this footing that she threw off the yoke, under which she had so long bowed to the papal tyranny. But when she thus separated from the corruptions of Rome, she did not also throw off a just regard to the doctrines and institutions of the Church of Christ. Her reformed bishops saw the necessity of continuing that Episcopal ordination which they themselves had duly received. And Archbishop Parker having been regularly consecrated by four of these bishops, on the 17th of December, 1559, and placed by Queen Elizabeth in the see of Canterbury, the public registers will show not only the year, month and day when, but also the persons by whom, every particular bishop has been consecrated, from that period to the present time.

Such is the regular manner in which the Episcopal succession has been canonically carried on, and can be clearly traced in the Church of England. And it is also well known, that on two remarkable occasions has that Church contributed her friendly aid to preserve the same succession in her sister-church of Scotland. After the reforming party in this country had gone on for a course of years, with much noise and tumult, establishing and altering their various plans of Church government, King James, at last, having succeeded to the crown of England, was enabled to put matters on a more decent and regular footing. For that purpose, having desired three of those persons who had been nominated to bishopricks in Scotland, to repair to London, he told them at their first audience, "that he had with great charge recovered the temporalities of the Church out of lay hands, and bestowed them, as he hoped, upon worthy persons; but as he could not make them bishops, nor could they assume that honour to themselves, he had therefore called them to England, to receive regular consecration from the bishops there, that on their return home they might communicate the same to the rest, and thereby stop the mouths of adversaries of all denominations."* These three persons were accordingly consecrated on the 21st of October, 1610, by the bishops of London, Ely and Bath; and on their return to Scotland, communicated the Episcopal powers which they had now received in a right and canonical manner, to their former titular brethren; by which means a regular Episcopacy was introduced into the reformed Church of Scotland, and continued to enjoy the sanction of legal establishment, till the troubles broke out in the reign of Charles the first, when the Church was again thrown into the utmost confusion, and a "*solemn league covenant*" was entered into for effecting the entire extirpation of "prelacy, or the government of the Church by archbishops and bishops, and all the ecclesiastical officers depending on that hierarchy."

Things continued in this disordered and ruinous state till the restoration of Charles the Second: on which happy event the Church of England immediately revived, and showed herself worthy of the distinguished place she had always held among the reformed churches. Her established rank and splendor were restored to her. Nine of her bishops had survived the late calamities, of whom the worthy Bishop of London, Dr. Juxon, who had attended his dying sovereign on the scaffold, was promoted to the see of Canterbury. The other eight took possession of their former bishopricks, and the rest of the sees that had been vacant were soon filled with learned and able prelates. A similar resolution was adopted by the government with regard to Scotland; but before Episcopacy could be restored in this country, the necessity of the case required that application should again be made to the English Church for assistance. The Scottish bishops, who had been driven into exile by the violence of the times, had all died, except one, without being able to provide for the Episcopal succession. It was therefore determined by those who had the object at heart, that this necessary provision should be made, by having recourse to the same expedient which had been adopted about fifty years before; and, accordingly four of the persons who had been nominated for the Scottish Episcopate, were consecrated at London, on the 15th of December, 1661, by four of the English bishops.† But neither on this, nor on the former occasion, did any of the two archbishops officiate; lest their presiding at the consecration should have been considered as claiming from the Church of Scotland, the acknowledgment of any subjection to the metropolical sees of Canterbury or York. On returning to Scotland, the four newly consecrated prelates took possession of the several sees to which they had been appointed, and the other ten bishopricks were afterwards conferred on the persons who for that purpose had received consecration from their hands.

Thus was Episcopacy once more restored in Scotland, and continued to be the established form of church government till the revolution took place in 1688, when the bishops unanimously refusing to comply with that change, and to renounce the allegiance which they had sworn to King James, were obliged to suffer the consequences of such refusal; and however imprudent their conduct may appear in a worldly view, it is evident, from the sacrifices which they made, that they acted with integrity, and from the most disinterested and conscientious motives. But whether it was owing to the offensive principles maintained by the bishops and their followers, or rather to that article in the *Claim of Right* set up by the *convention* of the estates of Scotland, which declared "*prelacy*, or any sort of Episcopal *superiority*, to be a great and insupportable grievance and trouble to this nation:"—whichever of these causes operated most powerfully in producing the designed effect, so it was, that the same convention, having been turned into a parliament, passed an act on the 22d of July, 1689, for "abolishing prelacy and all superiority of any office in the Church of this kingdom above presbyters." In consequence of this abolition, which was followed, the year after, by the establishment of the Presbyterian form of Church government, the bishops were deprived of every thing connected with their office, which the civil power could take from them. They lost their revenue and temporal jurisdiction; but their spiritual authority still remained, and that "gift of God," which they had received by the imposition of Episcopal hands, they considered themselves bound to exercise for promoting that Episcopal "work in the Church of God, which had been committed to them." By virtue of this commission, they continued in a quiet and peaceable manner to discharge the duties of their spiritual function. They ordained ministers for such vacant congregations as adhered to their communion; and when they saw it necessary to attend to the preservation of their own order, they proceeded to the consecration of such persons as were thought most proper for being invested with that sacred and important trust. We have also to observe, that all the ordinations and consecrations which have taken place in the Scotch Episcopal Church, since the era of the revolution, have been and still are invariably performed, as we have reason to believe they were from the Restoration to that period, according to the "form and manner of ordaining and consecrating" prescribed by the Church of England. All this having been duly attended to by the prelates who were ejected from their sees at the revolution, and by those whom they and their successors promoted to the order of bishops, it is evident that every thing has been done, which could be deemed necessary for preserving a regular Episcopal succession in Scotland; as may be seen from a list of the consecrations of Scotch bishops from the revolution to the present time, which is subjoined in an appendix to this work.‡—*Skinner's Truth and Order.*

* See Skinner's Ecclesiastical History of Scotland, vol. ii. p. 251.

† In the year 1789, Bishop Abernethy Drummond, Bishop Strachan, and I, being at London soliciting relief to our Church from certain penal statutes; at the desire of Bishop Seabury, of Connecticut, who some years before had been consecrated by the Bishops in Scotland, we applied to the Archbishop of Canterbury for an attested extract of the consecration of the Scotch bishops in 1661, and through his grace's condescending attention, received what follows:

"Extract from the Register-book of Archbishop Juxon, in the library of his grace, the Archbishop of Canterbury, at Lambeth palace." Fol. 237.

"It appears that James Sharpe was consecrated Archbishop of St. Andrews, Andrew Fairfull, Archbishop of Glasgow, Robert Leighton, Bishop of Dunblenen, and James Hamilton, Bishop of Galloway, on the 15th day of December, 1661, in St. Peter's Church, Westminster, by Gilbert, Bishop of London, commissary to the Archbishop of Canterbury, and that the Rt. Rev. George, Bishop of Worcester, John, Bishop of Carlisle, and Hugh, Bishop of Landaff, were present and assisting.

"Extracted this 3d day of June, 1789, by me, William Dickes, Secretary."

‡ See Appendix, No. 1.

THE UNITY OF THE CHURCH.

During the lapse of ages, when the means of preserving a knowledge of the truth were not so ample as they afterwards became, many errors, both in doctrine and in practice, crept into the Church; so much was this the case, that *the Word of God* could scarcely be said to be any longer the rule of duty, for to the majority of Christians it was unknown; and *the Sacraments*, as originally instituted, were not dispensed; and many practices, having little tendency to make men good, and to prepare them for heaven, were introduced; while others, positively calculated to dishonor God, and fix the darkest stain on religion, were encouraged. At length the regularly authorized Ministers, viz., the Bishops, and their Presbyters and Deacons, having obtained the sanction and assistance of the civil authorities in England, restored the Church to her primitive purity. They *protested* against the errors which had crept in; and, as the pope of Rome would not go hand in hand with them in this good work, they *protested* against his authority. Hence the Church, when thus *reformed* from error, got the name of the Protestant Church. It is called Episcopal, because it is still under Episcopal government, such as was instituted by Christ, and established by His Apostles. The Protestant Bishops, in the accomplishment of their purpose, took the word of God as their only rule, and investigated the practices of the purest ages as their only example; and so rejected every doctrine and practice not well authorized, but retained every thing which could claim the sanction of our Lord and His Apostles. Hence, the Protestant Episcopal Church, by returning to primitive purity, is truly apostolical in all her doctrines and practices, and, as far as any portion of the Christian Church reveres the *marks* of the true Apostolic and Catholic Church, so far does the Protestant Episcopal Church agree with it, and no farther.*

In her sixth Article she expressly declares the Holy Scriptures, rightly interpreted, to be her *only rule of faith*; and it is obvious to every one of her members, that she constantly reads them in the ears of all her adherents. In like manner, she receives the two sacraments, of Baptism and the Supper of the Lord, as the principal means of grace, generally necessary to salvation. In her offices for the Ordination of Ministers, and by her uniform practice, she proves that she recognizes no commission as the Commission of Christ, which has not descended through an uninterrupted channel, by means of the highest order in the Christian Priesthood. "For," says she, "it is evident unto all men, diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time, there have been these three orders of ministers in Christ's Church: Bishops, Priests, and Deacons." Were the Episcopal Church deficient in any of the marks of a true Church, she could neither be pure nor efficient. 1. Without the word of God, her members could not be brought up as children of God, nor prepared for the kingdom of heaven: 2. Without the instituted means of grace, spiritual life could neither be begun nor supported: and 3. Without an authorized ministry, there would be no one to act in Christ's stead, and bring men near to God.

Her heavenly Master exhorted His followers to be *One* in spirit and in obedience.† He prayed earnestly to His Father, that this might be the distinguishing mark of His followers:‡ and daring must the man be, who would deny that His petition was granted. He indeed told us that men, calling themselves by His name, would appear, who would break this unity, but of such he bids us beware.§ But His prayer was heard, His petition was granted; and in all times and in all places, His faithful disciples have maintained the strictest unity in His holy Church.‖ It is to be carefully kept in mind, however, that this *unity* does not include *identity of opinion* in regard to minor points of detail; but *identity of principle*, in regard to all the leading doctrines and institutions of the Gospel. The apostles and their companions continued with one accord, and glorified God with one mouth. They also laid such strict injunctions on their converts concerning the preservation of unity in the Church, that none can easily mistake their meaning. Hear with what earnestness St. Paul addresses his converts at Corinth: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."* Hear, also, in what terms he addresses his disciples at Philippi: "Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."† Thus instructed by our blessed Lord and His holy apostles, the faithful members of the Church have, in all ages, been as one man in *faith, obedience*, and *brotherly love.* They may have disputed, they may have disagreed, concerning subordinate opinions, which did not sensibly interfere with any of the great Catholic verities of our most holy faith, nor with any of the sacred institutions of our blessed Lord, and His inspired apostles: but in every country, and in every age, those who were not openly repudiated as heretics and schismatics, have, without any difference of opinion, been unanimous in receiving and maintaining the leading doctrines and institutions of the Gospel. They have ever referred to the Holy Scriptures as the great repository of revealed truth, and been unanimous in applying to the same source,‡ for information concerning the true meaning of any passage not wholly explicit, and the exact features of any Ordinance not exactly defined in those sacred records: that is, they have been unanimous in professing the deepest regard for that which was *first* in the Church, and in rejecting that which is *subsequent*; in adhering, both in faith and in practice, both in doctrine and in obedience, to the guidance of inspired teachers; and in cases where this is either doubtful or uncertain, in having recourse to the interpretation and rule of Catholic antiquity.§ Hence, as the Church of Christ is the kingdom of peace, so, wheresoever this mark of unity has been fully preserved, the Church has appeared in her beauty; there she has put on her strength, there she has put on her beautiful garments:‖ whereas, whensoever this unity has been disturbed, the portion of the Church with which the guilt rests, has become a by-word among the heathen, and a hissing reproach among all nations. To keep the unity of the Spirit in the bond of peace; to submit with child-like humility, to be instructed in the faith, to be made acquainted with the Ordinances, and to be trained up in the brotherly love and charity peculiar to the holy family of God, is the Christian's great duty. Nor will it do to say that this unity is merely internal, and not also external. Internal unity of principle, must produce external agreement among the members of the Church, otherwise it is like faith without works. It may, however, be safely asserted, that in all ages of the Church, multitudes were to be found who were agreed in all the great principles of unity. They maintained the *doctrines*, revered the *Ordinances*, and respected the *Ministers* of the Gospel; and in all these respects they were as one in principle with those who went before; and so those who come after, to the end of time, will be as one with them, and with one another. Thus, in *opinion* there may be differences, even among the faithful; but in *principle* there will be the strictest unity. When I contemplate the *result* of unity, I see in it the reason of our blessed Lord's anxiety for the preservation of this distinguishing characteristic of His holy Church. He is the Prince of Peace; His Church is the Kingdom of Peace; and his design in establishing it upon earth is to prepare its members for the realms of Peace, in the presence of God. All the members of the Church triumphant will be as one man in giving glory to God. The marks of His holy Church will there be seen glowing in noon-day brightness; for all, with the humility and love of little children, will be as One in seeking to know and to do the will of God; in being made happy through the Divine grace, and in reverencing the authority of the great and eternal God into whose very presence they have been brought. There will be no "envying," nor "strife," nor "divisions" among the blessed inhabitants above. There will be nothing to disturb the peace of Christ's everlasting kingdom. All will be love and peace and unity. As a place of training for that glorious state, the Church on earth is intended; and would its members humbly and faithfully submit themselves to this gracious design, the Church militant would exhibit a correct likeness of the Church triumphant. Christians, whilst yet upon earth, would begin to taste the happiness of heaven. The very Spirit of God, which is the Spirit of love and peace and unity, would reign triumphant; and the fruits would be apparent: all would be unity and peace and love. The members of this holy family would not only acknowledge One Lord, and profess One faith; but they would also continue in One holy fellowship. They would be no more like children, tossed to and fro, and carried about with every wind of doctrine; but would speak the truth in love, and grow up unto him in all things which is the Head, even Christ.¶ Would to God that all who bear the Christian name would seriously reflect on the heaven-like character, the angelic blessedness, of such a state of things; and surely none among them would be found, who would not feel the love of Christ constraining them to promote and to maintain entire unity within the bosom of Christ's holy Church.—*Rev. J. B. Pratt.*

* The Church of England and Ireland, at home and in the colonies, the Episcopal Church in Scotland and in America, are branches of the Holy Catholic Church, reformed from the errors of the middle ages. They all equally maintain the doctrines and practices which in primitive times were considered Catholic verities, and protest against the errors of Popery, and the authority of any foreign prelate, potentate, or power, that would curtail the liberty with which Christ has made them free. In *character* they are Catholic; in *position* they are Protestant. The former title is applied *positively*; the latter *negatively*. The one denotes what they are; the other intimates what they are not. The former declares that they receive and maintain all Catholic verities; the latter, that they repudiate and drive away all strange doctrines. As Catholic, they revere what was *first*, both in doctrine and in practice; as Protestant, they reject what is *subsequent*, from what quarter soever it may come. (Vide note to Dr. Hook's Sermon, "A Call to Union," p. 21—26.) Were the Bishops and Clergy of the Romish Church, to restore the word of God as the only rule of faith, and to administer the Sacraments as originally instituted, and to return to the pure and primitive doctrines and practices of the apostolic age, that portion of the Church of Christ would be in full communion with the Protestant Episcopal Church; for it maintains the *third mark* of the Church, viz., a regularly commissioned ministry. In like manner, were the Presbyterians, Independents, &c., humbly to acknowledge their inability to do any thing in forwarding the great work of human salvation, independent of the Redeemer; and hence, were their ministers no longer to act on their own authority, but to receive a commission regularly and visible derived from Christ, through their hands who have succeeded the Apostles as governors under Christ in the Church, they would once more be in full communion with the Protestant Episcopal Church; for, in most cases, they would have no great objection to recognize the other two marks of the universal Church of Christ, viz., the Word of God as the only rule of faith, and the sacraments of Baptism and the Supper of the Lord, as the means whereby spiritual life is "generally" begun and supported in the soul. It is indeed strange,—passing strange,—that any sincere Christian should refuse to unite in full communion with the Protestant Episcopal Church, whose terms of communion are summed up in these three short sentences: 1. The revealed Word of God, as contained in the Scriptures of the Old and New Testaments, and in its true and catholic sense, is the only rule of faith and practice. 2. The Sacraments, clearly recognized in the revealed Word, are those only which are generally necessary to salvation. 3. The Commission of Christ, regularly transmitted through their hands, whom He authorized to hand it down, is absolutely necessary to enable a poor and fallen mortal to act as an ambassador for Christ. Can there be any thing in this which one, sincerely disposed to honor God and our Lord Jesus Christ, must refuse to acknowledge? If not, then his separation from the Protestant Episcopal Church, as a branch of the Holy Catholic Church, is without reason and without cause: and whatever of sin there may be in keeping up needless division in the Church of God, the guilt can scarcely be removed from his door, who knows these things and acts in opposition to them.

† St. John xv. 10, &c.

‡ St. John xvii. 21.

§ St. Matt. xxiv. 23, &c.

‖ Vide Vincentius Lirinensis.

EXTRACTS FROM BISHOP DOANE'S ADDRESS.

INTRODUCTION.

My Brethren of the Clergy.—With such a trust as we have, who "watch for souls, as they that must give account," how wise and beautiful the provision, which brings us annually together, to revise and render in a statement of our stewardship, and to start anew upon another year, which may—God knoweth!—be our last. Who but feels, as he reviews each year, how true the pastoral, as the personal, confession, "we have left undone those things which we ought to have done, and we have done those things which we ought not to have done?" Who that does not humble himself, in this conviction, before God; and fervently implore his pardon for the past; his grace, for wisdom and for strength, through all the future? And who, from the solemn prayers, the godly exhortation, and, most of all, the divine communion, of our opening service—and from the grasp of the warm hand, and the flow of mutual hearts, as we take "sweet counsel" here together, and "walk in the house of God as friends"—does not return, to feed his little flock, with vows of new devotion, and with better hopes, through Him who bought it with his blood, of blessings on his labors, and acceptance at the last?

It *is* a wise and beautiful provision, that has brought us here, who minister to God in holy things, to lay our hands again upon the altar, and renew our vows of ordination. Let it not be through defect of prayer in us—nor yet in you, beloved brethren of the Laity, who have come up with us, chosen men from all our tribes—if, upon our assembling, heavenly blessings come not down, in showers of truth and peace; and streams go forth of grace and consolation, to "made glad the city of our God." Blessed privilege, that makes us "fellow-citizens with the saints, and of the household of God!" Divine assurance, that we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone!" Glorious association, that brings us, through "the blood of Jesus, the Mediator of the new covenant," to "the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and Church of the first born, which are enrolled in heaven!" What joy unspeakable, that we are called, in Christ, to a vocation so exalted! And what trembling apprehension, lest, through unfaithfulness, we forfeit, and so lose "so great salvation!"

ST. LUKE'S CHURCH, HOPE, REV. PETER L. JAQUES, RECTOR.

I have never known an instance more remarkable of steadfast perseverance in a good work, than has been exhibited in the erection and completion of this Church; and the whole result has been accomplished, with the divine blessing, by him, whom it was my delightful office this day, to put in full possession, as "Priest and Rector," of the work of his own hands. Long may he live to enjoy it, and find his best reward in the edification and salvation of the flock to which he ministers; and in the encouragement which other pioneers of the Church may derive from his example, not to be "weary in well-doing."

St. Lukes's Church is a singularly beautiful Gothic structure of stone; and is finished and furnished throughout in the very best taste. Indeed, there are those, in this utilitarian age, who may question the expediency of erecting such an edifice in a small rural village. In the details of the decision, every particular case must doubtless rest on its own merits. But, while, on the one hand, it must not be doubted, that the simplest and humblest temple which is the offering of them who have done what they could, will be acceptable in His sight, who prized the widow's mite above the costly gifts of all the rich; it must be distinctly asserted, on the other, that, where there is the ability, God requires that his great name be honored with the silver and the gold, which are his own. I am the advocate of cheap churches, whenever, and wherever, no better homage can be paid to Him, whose presence fills the heavens. The "living temples" are the real objects of divine complacency, through Jesus Christ. But though the tabernacle was permitted in the wilderness, while Israel dwelt in tents; the temple on Mount Sion was justly deemed the fit expression of their gratitude, who were established in the promised land, and dwelt secure, beneath the peaceful sway of Solomon. It was the language of true piety, which David addressed to Nathan the prophet, "See now, I dwell in an house of cedar, but the ark of God dwelleth in curtains." There is nothing more wonderful or more lamentable than the notion, which, in these days, Christian men permit themselves to entertain, as to the real ownership of what they call their property. They live, and act, and grudge, and keep, and hoard, as if the silver and the gold were theirs, not God's. It was not always so. It is not so, thank God, in all of Christendom. The daily record of Christian devotedness in the Church which was our nursing mother, in the erection and endowment of sacred edifices, brings back the memory of other days, when Colleges and Cathedrals were the noble tribute of individual Churchmen to the name and glory of the Lord that bought them. Let us devoutly hope, that the desolation which has swept over our land, boasting so lately of its unparalleled prosperity, may be recorded as God's sermon, from his own words, by Haggai, "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? Saith the Lord of hosts, Because, of mine house that is waste, and ye run every man unto his own house. Let us devoutly hope, that this experience of "the deceitfulness of riches" may tempt more to lay up "treasure in heaven." Let us devoutly pray for the revival of that spirit of the elder day, when "the multitude of them that believe were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own." Let us remember that Churches are built for all time; since, whatever else may fail, the Church will not. And, remembering this, let us prefer, where the possibility exists, the solid stone to the decaying wood and crumbling plaister. It is not ornament that we desire, so much as strength and permanence. The money that is wasted on a useless portico, or tasteless colonnade, would often have put granite for timber, and marble for brick. The parish Churches of England, have many of them stood six hundred, eight hundred, or a thousand years. They are small, in many cases, and plain, even to rudeness, as became an age of simple piety: but they well express the unchanging permanence of the true faith which they attest; which they have attested to a score of generations; and which their green old age still promises to hand down to as many more.

TRINITY CHURCH, WOODBRIDGE.

This is one of the old stations of the venerable Society for propagating the Gospel in foreign parts. The chalice for the holy table is an interesting relic. The inscription records that it is

"The Gift
of Mary Dennis, Widow,
to Trinity Church, in Woodbridge,
December ye 25, 1760."

I have often thought, as it struck my eye, at my annual commemoration of the Holy Communion, in that simple little sanctuary, how many hearts have been refreshed and strengthened, through God's blessing on that pious gift, in the long lapse of eighty years; with what a beautiful propriety the festival of the Nativity was made the day of its donation; and how peculiarly touching, that the one remembrance that has been preserved of her who gave it, is her widowhood. Happy they who, in the bereavement of the ties of earth, are drawn more closely to the holy altar, and give their hearts to God!

POSITION OF THE ALTAR.

Though I am not ignorant of the stern censorship, the more severe as it is self-constituted and irresponsible, which dogs the track of Bishops who presume to speak of "the position of the altar;" and though I lay claim neither to the ancient learning nor the instinctive taste which should unite in him who would decide such questions, I must yet presume to express my approbation of the changes which have been made, since my last visit, in this beautiful Church.* Heretofore, in this, as in too many of our Churches, the solemnity of our most solemn services has been greatly hindered by the narrowness of the chancel. The removal of the desk has obviated this entirety. The sacrifice of prayer is appropriately offered from the altar. A beautiful reading stand commodiously supports the Bible for the lessons. A new railing for the chancel, and hangings of the richest and most costly texture, attest the conviction of some, whom God has made his stewards, that it is an honorable thing to honor God. The effect of this change has led me to think that it might be carried still farther to advantage. For what does the pulpit in most of our Churches serve, but to set the preacher to the greatest disadvantage with the people, over whose heads he is elevated? For what is a pulpit needed, more than a desk? Why not remove the holy table back, and set it up a step or two, on a broad platform, with the chancel space before it? Then, as the prayers are offered from the altar, why not let the sermon, lecture or exhortation be delivered from the reading stand, at which the lessons are read? Why should the human exposition be elevated above the word of God? Why should that which should be simple, familiar, pastoral, parental, be forced into formality by the position of the speaker? Would there not, in such an arrangement, be less of declamation and more of exposition; less exhibition of the man, and more of the message which he brings?

I do not wish to be understood as settling the question, but as suggesting points for consideration. To me, it seems that, in this way, expense will be avoided, convenience promoted, uniformity secured, the solemnity of the service increased, and the true ends of pastoral teaching greatly furthered. Certainly, in our smaller Churches, where room for the chancel is with so much difficulty obtained, the plan may be adopted to the very best advantage.

DIOCESAN SCHOOL.

I have often alluded in this connection, to the importance of a diocesan school. I am happy to have it in my power to state, that progress has, I trust, been made towards this desirable result; though thus far only as an individual enterprise. Mr. William C. Dusenbury, proprietor of the Port Colden House, a zealous and devoted Churchman, has determined, if encouraged in the undertaking, to appropriate that noble mansion to the uses of a Seminary for boys and young men, to be conducted, as a Christian institution, on the principles of the Church: and has engaged the services of the Rev. Pierre Teller Babbitt, lately of the diocese of Pennsylvania, as Principal of the Institution. The arrangements are all made, and the school is to be opened in a few days. I cheerfully embrace the occasion to say, that whether the situation and circumstances of the school be regarded, or the character and qualifications of the persons engaged in it, I know none of better promise, than St. Matthew's Hall. I earnestly hope, that Churchmen will come forward to sustain this enterprise; and prove that they love the Church, through which they hold their Christian birth-right, not "in name only, but in deed and in truth." The purposes of Mr. Dusenbury are most liberal towards the diocese. He earnestly desires that the surplus profits of the school, and eventually the property itself, shall go towards the support of her institutions. I shall concur most cordially in any plan which may be adopted for the promotion of this enterprise.

PAROCHIAL SCHOOLS.

I desire to call your attention, brethren of the Clergy and of the Laity, to the importance of reviving, as ability and opportunity shall allow, the time-honored practice of parochial schools. There are schools every where, and must be, while there are children; some good; more bad; most, oh, how indifferent! Yet in these schools, good, bad, and indifferent, the children of the Church spend six days out of every seven. Does any one suppose, that the influence of the seventh day, however faithfully the pastoral duty be discharged, is to counterbalance the evil tendencies of six? Must not every one see, that to leave the training of children out of the reach of the only influences by which their fallen nature is to be reclaimed from sin and death, is, in effect, to give them over to the devil? Can any parent flatter himself, that he is bringing up his children "in the nurture and admonition of the Lord"—can any pastor deceive himself with the impression, that he is doing what he can to feed the lambs which Jesus Christ entrusts to him—until the utmost has been done to secure for every child, a Christian education, within the shelter of the Church? Let it be seriously considered, whether it is not a clear duty, and if attempted under that conviction, whether it be not generally practicable, to have in every parish, a school taught by a pious Churchman, or Churchwoman, under the patronage of the Vestry, and with the personal supervision of the Rector; in which the prayers of the Church shall be used daily; in which the doctrines of the Church shall be well and truly taught, in connection with all useful knowledge; in which the children of the Church shall be brought up in the spirit of the Church. It need not be doubted, that such a school, if it be well taught, and well administered, will be resorted to by others who walk not with us. Even if it were not, it cannot be doubted, that present advantage will overpay the effort which obvious duty demands. From the general establishment of parochial schools, the institution of higher schools and academies, of the same character, in the larger parishes, will readily result. Nor will the impulse given to the wave stop there. But seminaries of the highest character in larger sections of the diocese, and a

* Trinity Church, Princeton, Rev. Mr. Hare, rector.

college with provisions for the theological education of candidates for orders, will crown, in other days, if not in ours, the blessed enterprise.

COMMUNICATIONS.

For the Churchman.

JUSTIFICATION.

The Bible plainly distinguishes between a *dead* and a *living* faith. The former is that which belongs to the impenitent man, and is called *dead*, because it is unable to raise him from spiritual *death* to spiritual *life*. The latter is that which animates the true Christian, and is called *living*, because it has been the means of imparting spiritual *life* to its possessor, and *justifies* him in the sight of God. Now justification is granted *only* to a *living* faith; and to expect *justification* from a *dead* faith, would be no less absurd than to expect *corn* from the planting of a *pebble*. This, I imagine, no one, who acknowledges the authority of the sacred volume, will presume to deny.

What then constitutes the *difference* between a dead and a living or a *justifying* faith? *Both* are equally an exercise of the mind; and both *equally* imply a *firm belief* in the truth of God's word. The "devils" that "believe and tremble" are no less assured that "there is a God," than the angels who for ever rejoice in the presence of God. Nay, the habitual scoffer at religion, not unfrequently, believes the truth of religion as *firmly* as the justified Christian, who, in meekness, waits the coming of his God. The *difference*, therefore, between a *dead* and a *living* faith *cannot* consist in a different *degree* of simple *faith* or *assurance*. In *what* then *does* it consist? Let the words of inspiration make the reply: "Faith, if it *hath not works*, is *dead*, being *alone*." "*For as the body without the spirit is dead, so faith without works is dead also.*" (James ii. 17–26.) Language cannot be plainer. Works are the *life* of faith. So that, abstract works from faith, and it is no longer *living*, but dead; but reunite works with faith, and then, it is no longer *dead*, but *living*. Just as when the "spirit" is taken from the "body," it is no longer *living*, but *dead*; but whenever the "spirit" is restored to the "body," it is then no longer *dead*, but *living*. Works, therefore, are an *essential element* (no matter what may be its relative *magnitude* or *importance*) in the constitution of living or *justifying* faith.

Now the argument, stated briefly, is simply this: Since there *can* be no justification without *living faith*, and since there can be no living faith without *works*, it follows, as a plain and inevitable consequence, that there *can* be no justification *without works*. Or, since there is no justification *before* the *exercise of a living faith*, and since there is no living faith *before* the *doing* of *works*, it follows again, that *no man* is justified *until* he has *done works*.

But, it is asked, "Does not St. Paul say that 'a man is justified by *faith without* the deeds of the law'?" *Yes—expressly* in Rom. iii. 28., Gal. ii. 16, and *by implication* throughout his writings. But, since St. Paul, in these, as in all similar passages, never *qualifies* the true *faith*, it becomes the objector, before he can *fairly* quote such texts in proof of the position that works are *not essential* to justification, to *show*, that, St. Paul asserts, that a man is justified by *a dead* faith, i. e., by faith without, or not "*made perfect*" (ετελειωθη, James ii. 22) by works: and thus to prove what is an *absolute impossibility*, viz., *a contradiction in the word of God*; for St. James says, as plainly as the imperfection of language will admit, that "By works a man is justified, and not by faith only. (James ii. 24.) "Why then," it is asked again, "if *works* are included *under the term faith*, does St. Paul expressly declare that a man is justified by faith *without the deeds of the law?*" Now *few* words of explanation are sufficient. St. Paul here, and invariably wherever the expression occurs, is reasoning with the Jews, who depended for justification before God *solely* upon a strict *outward* observance of their moral and ceremonial law; and the apostle conclusively shows, that, inasmuch as the *creature* (*especially* after having incurred the guilt of actual sin) can never oblige the *Creator*, man must look for justification to some other source, than his own "righteousnesses, which" in the sight of God, "are as filthy rags," even to "the righteousness of God, which is by faith of Jesus Christ." "*Therefore* we conclude (says the apostle) that a man is justified by *faith without the deeds of the law.*" So that "*justified by faith*" is evidently an expression equivalent to *justification through the atonement of Christ*, in *contradistinction to* the absurd hope of justification *solely* by "the deeds of the law;" and is intended to designate *primarily* the *source* and not so *much* the *mode* or *means* of justification.

Now to assert that St. Paul, in this and similar texts, *excludes* the *necessity* of *works* to justification, is *assuming* that which ought to be *proved*; it is *an humble begging of the question*. But there is no justification *without living faith*, and no living faith *without works*: since therefore the *faith*, here spoken of by the apostle, is said to *justify*, it evidently must be *living* faith, and consequently must hold works, as an element in its constitution, no less essential to its *nature* as *living faith*, than is the *spirit* to the *nature* of the body as *a living man*. St. Paul, therefore, discards works as a *ground of merit*, and *not* as the life-giving element of saving faith, and the absolute condition of justification and final acceptance at the bar of God.

I know, indeed, that it is a COMMON pretence among the advocates of justification by a *single* ACT of faith to the exclusion of *all works*, to assert, that *they know* of no "*faith without works*." Now, if they mean (as I believe they commonly do) that *that* is no *true saving* faith which is not *followed* by works, I simply want to know if *the faith* is not *dead*—i. e., *insufficient to justify*—until it IS followed by works; and if *living faith* is not *coeval* with the *union* of works with *that* faith which *before* was *dead*, just as the body of Adam was *dead* (but nevertheless a *body*) *until* "the Lord God breathed into his nostrils the breath of life." But, if it be only meant that *belief* and works make up that *saving faith*, by which *alone* a man is justified, it is plainly admitting what I have *just proved*, and *all* that I could ask, being, that *works* are absolutely essential to the constitution of *saving faith*, and so to *justification*; *not*, however, as a ground of *merit* any more than *faith* can be a ground of merit, but *only* as *necessary* to the placing of the sinner in that *condition* in which *alone* God is willing to justify him. Now, might not *I*, with *just as much reason*, (and *therefore*, indeed, with no *reason at all*,) assert that man is justified by *works alone*, without *faith*, as might another assert that man is justified by *faith alone*, without *works?* For since works and faith are *both* indispensable elements of *saving* faith, it CAN be no less absurd and *dangerous* to deny the necessity of one than to deny the necessity of the other: in *either* case justification is *impossible*.

But after all, this pretence, poor as it is, is *not founded* upon *fact*. We *ought to*—if *we do not*—know more than *one* kind of faith. The Bible plainly recognizes, and distinguishes between a *dead* and a *living* faith—different as their fruits, and their fruits different as *life* and *death*: and therefore, *we* are *bound* to make the same distinction, and hold it ever up to the gaze of a guilty world, if we do not *wish*, by confounding terms, to pervert Scripture doctrine, and mislead the perverse hearts of men, by holding out to them the *vain* hope of justification by a *single exercise* of the *will*, even though it be just as the last glimmer of life is closing up in death. That such danger *is* to be apprehended from the popular doctrine of justification, without works as an essential part of faith, *I* am thoroughly convinced by somewhat of *sad personal* experience. (I trust a reference to *personal* experience may not be deemed improper, in a case where *it* is the only demonstrative proof—viz., to determine the practical influence of a doctrine upon the heart and life; *inasmuch*, also, as human nature is *too uniform* to vary much among mankind in general.) Before the writer was able to examine the subject for himself, and when on account of his age and acquirements he felt bound to receive the doctrines taught by his *pastor* as *necessarily* true, he was led, by frequent misinterpretations or *perversions* of texts of Scripture, (*e. g.*, "*Believe* on the Lord Jesus Christ, and thou *shalt* be saved." Acts xvi. 31. "As Moses lifted up the serpent," &c. John iii. 14, 15,) to believe that a single exercise of faith or *belief*, a simple *looking to* the cross, was *all-sufficient* for the great purpose of justification and salvation. And therefore, in the consciousness of his own *freedom* of *will*, he believed and was tempted to rest securely in the belief—that even when standing over the portal of the tomb, and when the truth should be forced home upon the soul by the dread premonitions of another world, and whilst one feeble ray lingered to light up the mental vision, he might still turn to the bleeding cross, and secure a mansion in heaven, *even though* he could have "trodden under foot the Son of God, and counted the blood of the covenant an unholy thing." But no such *delusion*—no such danger *can* be apprehended from the scriptural doctrine of justification by faith AND works. *This* doctrine cannot *depreciate* but must inconceivably *exalt* the necessity of faith, whilst, in the solemn eloquence of truth, it declares, as it were, the echo of inspiration—that *no works* are pleasing and acceptable to God unless they are sanctified by *faith* in the Lord Jesus Christ.

Did time permit and were it necessary, I might now go on and quote, in substantiation of the doctrine which I have been advocating, *specific* declarations in the word of God. I might go on, also, and show (if I have *not* done so already) that justification by *faith without works* is a *palpable contradiction in terms*; that the doctrine is repugnant to reason as well as to revelation, both from its *statement* as a *fact*, and from its *consequences* as a *doctrine*; nay, by arrogating no *great* share of discrimination, I might go on, and show that, assuming the doctrine to be true, much of the sacred volume of God is *without* a *reasonable sense*, and *fraught* with contradiction. Now I deny *any* such consequences from the doctrine of works as an *essential element* of *living faith*, by *which alone* the sinner is justified in the sight of God: and *one text*, fairly adduced, from Scripture, which is not susceptible of a reasonable interpretation, upon the admission that *this* doctrine is true, will induce me to suspect that I am still in *error*; and until some one will show me a doctrine that can recommend itself to my conscience as *truth* by credentials of *reason* and *revelation*, I shall be *strongly inclined* to *believe*, with some philosophers of old, that truth can nowhere on earth be found.

Such, upon examination of the word of God with an earnest desire to arrive at the *truth*, I believe to be the *true scriptural doctrine* of justification by faith *and* works; which doctrine I find thus plainly and beautifully expressed by Chillingworth: "Faith *alone* justifies, but *that* faith justifies *not* which *is alone*."

KAL.

June 9th, 1840.

For the Churchman.

BALTIMORE, June 16, 1840.

Reverend and Dear Sir,—In your editorial comments on the quotation from an article in the Episcopal Recorder, you have, undesignedly, I am sure, done serious injustice to those whom you are pleased to style "the Low Churchmen in Maryland." You will not therefore, I am persuaded, hesitate to receive a statement intended, not to produce controversy, but to correct the erroneous impressions which your remarks may have occasioned.

If you suppose that the persons to whose course you allude desired to establish any other standard of orthodoxy, than the Articles and Liturgy of the Church, you strangely wrong them. With these they are entirely satisfied. But that the simple fact of an individual's being a clergyman of the Church, is conclusive as to his soundness in the faith, neither you nor we would be willing to admit. If it were so, the mere exhibition of Letters of Orders, would be sufficient to disprove publick rumors upon this subject; and under such circumstances, the only inquiry which could be instituted under the 2d sect. of Can. xxxvii. would be, whether the person so accused had been ordained. And then you might have been spared the unpleasant task of controverting the sentiments of several of the Bishops of the Church, whose views you have felt at liberty to pronounce, adverse to our standards.

If those who have been consecrated may hold opinions inconsistent with our Articles, it is quite as possible that one who is proposed for the office of a Bishop may do the same. And if rumor has justly or unjustly, attached to him such a suspicion, no one can question the right of a convention to institute such inquiries as are necessary to enable them to act understandingly and conscientiously in the case. This precisely is the amount of the recent proceedings in the Convention of Maryland, and I flatter myself they were conducted with as much delicacy and good feeling as the most fastidious could require. The result, in the unanimity with which the election was made, is, certainly, most honorable to the Bishop elect, and truly gratifying to those who freely cast their votes in his favor. The inquiry brought out in various ways, such assurances as to his views, as to remove all reasonable apprehension in reference to any departure from the Standards of the Church. These assurances we had a right to ask. They were asked, and they were freely and fully given by those who were presumed to be competent, and we were satisfied—entirely satisfied.

You seem to intimate that the chairman of the Committee of Conference may, after all, be in error respecting Dr. Whittingham's views and opinions. This is barely possible. But if it be so, we are sure there was no intention to mislead us; and having used all suitable means to be rightly informed, we have nothing for which to reproach ourselves. Having honestly and frankly discharged our duty, we are *still* satisfied, and shall receive and welcome Dr. W. as our Bishop, with all the affection which we are persuaded he deserves. But, on this subject, we have no misgivings. Subsequent information, not to be gainsaid, authorizes us to say, that though his views may not on all points be accurately stated by the writer in the Recorder, yet had we known them in full, they would have been more agreeable to us than they were represented. Any insinuation therefore calculated to disturb our confidence, must be ineffectual. If that confidence ever is impaired, it must be by his personal act, and this we are far from apprehending.

You seem to suspect a disposition on our part to continue inquiries relative to Dr. W's views, for the purpose of embarrassing him and preventing his acceptance of the office to which he has been elected. I hope I am wrong in giving this construction to the last sentence of your first paragraph. If I am not, if you really think us capable of a design so unchristian, a proceeding so dishonest, believe me, you do not know us, my brother. I shall not indignantly repel the charge, but I must lament if you have the heart to suspect us of any thing so mean, unprincipled and detestable. And to do away such ungenerous impression, if it exist, I would beg leave to refer you to Dr. W. himself. Ask him what has transpired since his election. Ask him the nature of the communications which at his own instance have passed between him and us. We then leave it to your own sense of justice to decide how far we are wronged by this most offensive insinuation.

You state that "High Churchmen have been opposed" by us "as such." Surely you have not taken the trouble to inform yourself as to our proceedings, or you never would have hazarded an assertion so easily disproved.—"High Churchmen" we have indeed declined receiving, not, however, simply because they were High Churchmen. This you may see by our Journals. Bishop Kemper is a High Churchman, yet we united in his election. Dr. Dorr is a High Churchman, yet we united in his election. How then can you say that our objection was to "High Churchmen as such," or charge us on this ground with inconsistency in voting for Dr. W.? The only fair inference from our proceeding, is, that we look for some other qualification in a Bishop than mere High Churchmanship. In this, you certainly would not differ from us. I run no risk in saying, that of those who bear that name, there are at least a few whom you would be unwilling to aid in placing in the House of Bishops. To the title and opinions of High Churchmen we lay no claim. Churchmen we profess to be, and the sentiments which we avow are in accordance with those entertained and advocated by the late presiding Bishop of our Church. We aspire to nothing higher. If any of our brethren transcend this grade, we do not dispute their right to their own views. We can and do love, and co-operate with them notwithstanding.—And if we find in our search, the qualifications which render him peculiarly fit for the office of a Bishop, we can give him our full and affectionate support. If there is any inconsistency in this, you may repeat and I will endorse the charge.

In another paragraph you speak of the distinctive feature of the Low Church party in Maryland as being now obliterated. And again, you identify that feature as connected with the doctrine of Justification. To the allusion to Bishop McIlvaine's charge on this subject, I have nothing to say. He can vindicate his views and motives too well to need such aid as we could render. Suffer me however to undeceive you. You did, you say, suppose that the leading Low Churchmen adhered to the doctrine of Justification as set forth in that charge, from principle. You add, the election of Dr. W. has convinced you of an error which you gladly acknowledge. Pardon me for denying you the pleasure you thus express, but honestly you must relinquish it. We are and ever have been, and hope ever to remain on the scriptural ground which that charge has taken. We regard it in substance, as the very heart of the Theological System exhibited in our Articles and Homilies. We recognize it as the pure truth of the Gospel. "Here we stand, we cannot move, so help us God." If we are to be reviled for this, there is no remedy, and we are content to bear the reproach in which it may involve us.

I have already protracted this communication beyond what I supposed would have been necessary. Accept my apology for its length, and the assurance of my best wishes for your usefulness in your responsible occupation.

Yours truly,

A CHURCHMAN OF MARYLAND.

To the Editor of the Churchman.

Rev. and Dear Sir,—Your correspondent, "*A Presbyter*," in giving an account of the proceedings of the late MARYLAND CONVENTION, represents the chairman of the Committee of Conference by which Dr. Whittingham was unanimously nominated to the Episcopal office, as having offered a resolution, the day after the election, to send a committee to New York, "to answer (that is, *to ask*) certain questions" of the Bishop elect. The proposal is alluded to by him as one calculated to disturb the existing harmony, and was, therefore, very properly rejected by the good sense of the convention. It is difficult to account for this misrepresentation of a measure not only perfectly innocent in itself, but designed to be respectful to Dr. W., and to render his acceptance more certain.

I have no fear that the *gloss* of "A Presbyter" upon this proceeding will do any harm where the *facts* are known, and the journal of the Maryland Convention will be read. But as some of the readers of "the Churchman" may have no other means of forming their judgment of it except those furnished by your correspondent, I will thank you to publish in your next the faulted resolution, and then your readers can judge whether it is fairly capable of the odious construction which has been put upon it.

The following is a copy of the resolution as furnished me by the secretary of the Convention.

"Resolved, That a committee of two clergymen and two lay delegates be appointed by the chair, to proceed to New York, for the purpose of notifying the Rev. Dr. Whittingham of his election to the Episcopate, and giving him all the information he may desire in reference to the provision made for his support, and the condition and prospects of the Church in Maryland."

Yours respectfully,

Baltimore, June 18, 1840. A CHURCHMAN.

To the Editor of the Churchman.

Rev. and dear sir:—Your correspondent B. C. C. P., who dates from Woodstock, Vt., has pointed out an alteration or perversion of a text in the 6th chapter of the Acts of the Apostles, which he discovered in a copy of the Bible belonging to a Church in the diocese of Vermont. He may perhaps be surprised to learn, that the edition of the Bible to which he refers, is not the only one in which this dishonest alteration has been made. In a post-note of "Clowe's December Sermons," published some years ago, I recollect having seen a list of editions thus altered, amounting to several; but all, I believe, from English presses. At a later period, however, a very large edition was published for the Connecticut Bible Society, and circulated extensively in New England and in the Western States, having this alteration. This edition was of the ordinary size for schools, &c., and consequently fell into the hands of thousands who were ignorant of the original language of the New Testament, and were liable to be misled by the alteration. It was deemed of sufficient importance to call for action in the General Convention; and the proceedings on the subject may be found in the printed Journal of 1817, page 36. I recur to these circumstances, merely to excite watchfulness. H. C.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Monday, June 29.

St. Peter the Apostle.

Particularly to consider the leading events in this Apostle's life, would be to comment on the greater part of the New Testament History. All that is now designed is a brief notice of *leading traits of character* in St. Peter, which, in their different results, as influenced or otherwise by divine grace, may be the subject of one or two profitable reflections.

The reader is doubtless aware that the traits to which reference is made are *great warmth of zeal*, and *an impatient desire to gratify its dictates*. A character marked by these traits, as it is influenced by divine grace, or the reverse, generally leads either to extraordinary excellence, or unusual departure from right. Both these extremes appeared, at different times, in the conduct of St. Peter. When his religion maintained its proper control, he was among the most zealous and devoted of his Lord's disciples—the readiest to do His will—the most eager to vindicate His character. When he forgot his sacred obligations, and set aside consistency of religious character, his zeal amounted to fury, and in his fear of exposure to injury in his Master's cause, he was hurried into most guilty abjuration of it.

There is no temper that should be more jealously watched than an ardent one. It presents incessant temptation to violate the meekness and kindness of the Gospel spirit. But properly directed, and made subservient to the controlling influence of divine grace, it imparts that zealous and devoted character which befits a cause so holy and so important as religion. For this let the Christian pray and strive. And let him remember, that if ill-directed and ill-governed zeal in religion is a fault, so are apathy and insensibility. What—if not God, our souls, and eternity—should excite our zeal, and rouse us into the most vigorous exertion?

DIES SANCTUS.

THE CHURCHMAN.

SATURDAY, JUNE 27, 1840.

THE PLEA OF NECESSITY FOR DEPARTURE FROM EPISCOPACY.

The plea which has been most used to vindicate the orders of the Reformed Churches on the continent, is that of necessity. The bishops, it is said, did not join in the Reformation, but only presbyters and the laity. Whether this plea is satisfactory we do not propose to inquire; it has silenced the doubts of many respecting the validity of non-episcopal orders, though possibly, as has been well said, more from sympathy than solidity. Neither do we propose to inquire how far, if allowed in the first instances, it would be available in the case of those in our own country and at the present day, who continue to minister in sacred things without authoritative mission, while the plea of necessity no longer exists. We propose merely to suggest the question, whether the assumption be correct, in which we have generally rested, that the irregularities of the continental churches at the time of the Reformation, were in fact the result of necessity, and not rather a consequence of the machinations of the Romanists. The advocates of Episcopacy have adduced passages from Calvin and other continental Reformers, to show that they favored Episcopacy; if they were sincere in their expressions of attachment to apostolic order, and were really unable to obtain the boon which they desired, then their state deserved the commiseration of those who cannot justify their invasion of Episcopal functions. To those who have been accustomed to acquiesce in this conclusion, the following facts, presented by Bishop Skinner in his Ecclesiastical History of Scotland, may seem worthy of consideration:

1. I shall begin with the worthy and well known Herman, Archbishop and Elector of Cologn, who, about the year 1543, when the German reformation was well advanced, taking hold of a decree from both the Emperor and the Pope, for redressing the disorders complained of, called a synod of his canons and clergy, and proposed to them a system of articles, both doctrinal and ritual, which he had drawn up for that purpose. But being opposed by his clergy, and continuing by his Archiepiscopal authority to prosecute his undertaking with a truly orthodox zeal, he was first, at the instigation of the canons of his cathedral, attacked by the Emperor in 1545, and then summoned by the Pope to appear within sixty days at Rome, to give an account of his proceedings. This citation he neglected; upon which the Pope next year excommunicated him: and Herman appealed from the Pope, whom he no longer acknowledged as judge, to a lawful general council, before which he engaged to pursue and prove his charge against the papal pretensions. But being grieved at the obstinacy of some, and double-dealing of others of his clergy, and unwilling to expose his people to the hostilities of war, with which the Emperor threatened him, he soon after released the states of the Electorate from their oaths of allegiance to him as their Prince, resigned his dignity, and retired to his own paternal inheritance of Meurs upon the Rhine, where he lived privately and comfortably till the year 1552, when he died.

2. To him I shall join one of his successors, though at some distance of time: Gebhard Trusches, Archbishop and Elector of Cologn in the year 1577, who having embraced the reformation, was driven out of Cologn, but sustained himself a good while at Bonne, one of his electoral cities, till having lost it too, he withdrew into Holland, and after staying some time there, returned to Germany in the year 1589, where he died soon after.

3. Gerard Geldenhaur, Archbishop of Utrecht, embraced the Lutheran doctrines, and retired into Germany, where he wrote the history of Holland and of the Low Countries, and was killed by highwaymen in the year 1542.

4. Andrew Dudithius, Bishop of Five Churches in Hungary, was a man of good parentage, learning and probity, and is commended by the celebrated historian Thuanus for his parts and erudition: The Emperor Ferdinand sent him to Trent as his ambassador, soon after which he turned Protestant, and went to Poland, where he died in the year 1589.

5. John Alasco, of noble birth, was a Polish Bishop, and turning Protestant, was called over by Edward VI. to England, where he officiated as pastor to the Dutch congregation in London. In Queen Mary's time he removed with his friends to Denmark, from whence, being inclined to Calvin's principles about the Eucharist, he was obliged to retire, and settled some time at Frankfort, while the divisions among the refugees subsisted there, but was soon recalled by the Protestants of his own country, where he was much respected even by the then King himself, and died in the year 1560.

6. Peter Paul Vergerius, Bishop of Justinianople in Istria, was bred a lawyer, and in that capacity was employed by Pope Clement VII. in 1530 against the Lutherans in Germany, where he acted with great vigor and dexterity, and to the entire satisfaction of his employer. Pope Paul III. continued him in the same office, and was so well pleased with his fidelity, that in 1536 he gave him the Bishoprick of Justinianople; and as a further reward of his services, was to have made him a Cardinal in 1541.—But some enemies having whispered into the Pope's ears that his long abode in Germany had given him some taint of the Lutheran errors, this so struck him that, to clear himself from that imputation, he went home from Rome to his See, and began a confutation of what he called the German Apostacy. This undertaking led him to turn over and examine the writings on the Lutheran side, which whilst he was engaged in, instead of discovering and confuting their errors, he found himself catched and almost convinced by their arguments. And now laying aside all thoughts of the Cardinal's hat, he applied to his brother, John Baptist Vergerius, Bishop of Pola in the same country, and begged his advice what to do. The brother, in a great fright, lamented his situation; but upon consulting the Scriptures on the controverted tenets, he too joined in his brother's conviction, and acknowledged the falsity of their former doctrines. On this they began a reformation in their own dioceses, both in doctrine and worship, and with no small success for some time. This attempt made such a noise, that the monks and other emissaries from Rome, thinking their all at stake, ran up and down among the people of Justinianople, and what with threats of the Pope's resentment, what with artifice of declamation, incited them to murder their bishop as a work of great merit. The bishop, to avoid this tumultuous fury, retired to Mantua to his old friend the Cardinal Gonzaga. But being persecuted here too with calumnious accusations, he went boldly to Trent, to purge himself before the council which was then begun to sit there. When the Pope heard of this, though ungratefully forgetting the man's former services, he would fain have had him in his power: yet not to give any handle of his impeding the freedom of the council, by seizing a Bishop who had come to it, he wrote to his Legates not to allow Vergerius a seat in their meetings, and to order him to be gone. Being thus driven from Trent, he returned to Venice, where the Pope's Nuncio, John de Casa, Archbishop of Benevento, (the same who wrote that filthy piece in praise of the peculiar vice of Italy,) artfully advised him to go to Rome to satisfy the Pope, who, he said, still had a favor for him. But Vergerius, being wise enough not to trust himself in such hands, the Nnncio forbade him, in the Pope's name, to return to his diocese. He was therefore obliged to take shelter in Padua, one of the Venetian cities.—And while he resided in it, he was witness to the miserable condition and tragical end of Francis Spira, a lawyer of Citadella, who having some years before embraced the newly revived doctrines, and being now frightened by the bullying menaces of the Nuncio on the one hand, and decoyed on the other by the persuasions of his own relations, to make a public and solemn abjuration of them, fell into the most horrible perturbation both of body and mind, and after some weeks of inexpressible agony, in spite of all bodily remedies or spiritual consolations, died in the deepest despair in the year 1548. This shocking spectacle had such an effect upon Vergerius, who was one of the unhappy man's spiritual comforters, that from that moment he resolved to bid adieu to his native country, and retire to any place where he could enjoy and profess the purity of the Gospel with freedom. Accordingly he left Padua, and removed first to the Grisons, and then to the Valteline, where he got account of the death of his brother, the Bishop of Pola, whom it was thought the monks had poisoned. After some years stay in that country, he accepted of an invitation from Christopher, Duke of Wirtenberg, and settled at Tubingen, where he died in the year 1565.

7. Gerard Rousseau was first a Dominican Friar, but quitting the habit, he travelled into Germany, and became acquainted with the Protestant doctrines, which, on his return, he preached in the court of the Queen of Navarre, sister to Francis I. This learned and religious princess procured him first the Abbey of Nerac, and after that the bishoprick of Oleron, and protected him against all the persecutions of his enemies. He was a man of good qualities, and of an exemplary life, and was the first in France who gave the communion in both kinds, but did not fully approve of either Luther's doctrine or Calvin's, in all points. He died in the year 1551, by the means of a Peter Arnaud, who thereby procured the bishoprick for his son.

8. Odet, Cardinal de Chatillon, and brother to the famous Admiral Coligni, was Bishop of Beauvais, where he held two synods against the heretics in the years 1554 and 1557, but afterwards adopted the reforming scheme that was going on, and in 1561, upon the holidays of Easter administered the Eucharist after the Protestant form in the chapel of his episcopal palace, having refused to celebrate mass in the cathedral. Pope Pius IV., in a private consistory, deprived him of his purple, and he himself came over to England, where he died in 1571.

9. John Anthony Caraccioli, of the princely family of Melfi, in Naples, was consecrated Bishop of Troyes, in Champagne, in 1551, and after the conference at Poissi, in 1561, was convinced of the truth of the doctrine professed in the reformed Churches. And being desirous to profit all the people of his diocese, which he thought could not so well be, unless the reformed preachers in it submitted to his government, and acknowledged him as their Bishop, he made an application to them for that purpose, and was cordially received and submitted to in that character. This we learn by a letter from Peter Martyr, who was then at Troyes, to Beza, in which he not only approves, but likewise rejoices in the brethren's submission to the Bishop's authority, as being so likely a mean to advance the Protestant cause. However, the Popish Bishops being fretted to see a person of the same character and dignity with themselves keep his place and office, and exercise all the functions of it in the reformed way, and fearing the consequences of such an example, applied to the King against this Protestant Bishop, and got him turned out by the royal authority. On which the honest man retired to a part of his family inheritance upon the Loire, and died there in the year 1569.

10. James Paul Spifame was Bishop of Nevers, and upon the breaking out of the civil wars in France, went to Geneva, and declared himself Protestant. Soon after, Calvin sent him to Orleans, to the Prince of Condè, who, knowing his abilities, employed him to the diet of the German states at Frankfort, to justify the proceedings of the French Protestants, and solicit the Emperor's assistance. On his return to Geneva after this legation, which did not succeed, he was accused of a design to betray the Protestants, and be reconciled to the Church of Rome, in hopes of a new bishoprick. For which and some other alleged misdemeanors, probably too by some political manœuvre of Calvin's jealous spirit, he was condemned to lose his head, and was beheaded accordingly.

The Annual meeting of the Trustees of the General Theological Seminary is in session while our paper goes to press. There are present the Bishops of Pennsylvania, New York, North Carolina, Ohio, New Jersey, the Missionary Bishop for Missouri, &c., and the Bishops of Michigan, Western New York, and South Carolina; and Clerical and Lay Trustees from several Dioceses. The examination terminated on Thursday morning, and is understood to have given great satisfaction.

At a meeting of the Standing Committee of the Diocese of New York, held on the 24th inst., the Rev. Daniel Shepard, *Deacon*, was recommended to the Bishop for *Priests' Orders*; and Messrs. Fortune C. Brown, Freeman Clarkson, Stephen Douglass, George W. Fash, George D. Gillespie, Theodore B. Lyman, William H. Moore, Louis L. Noble, Jesse A. Spencer, Benjamin W. Stone, and Albert D. Traver, members of the graduating class of the General Theological Seminary, were in like manner recommended for *Deacons' Orders*.

The persons who have been lately tried in this city for a libel against the Rev. Mr. Verren were pronounced *Guilty* by the jury. The verdict was rendered without delay or hesitation.

CONSECRATION. The consecration of the Rev. Dr. Gadsden to be Bishop of South Carolina, took place at Boston on Sunday the 21st inst. The officiating bishops on the occasion were, the Rt. Rev. Dr. Griswold of Massachusetts, the presiding bishop, and the Rt. Rev. Drs. Doane of New Jersey, and M'Coskry of Michigan. The morning service was read by the Rev. Dr. Wainwright of this city, and the sermon was preached by Bishop Doane.

The following is an extract of a letter addressed to the editor of the New York American, by a gentleman from Cornwall, Vermont:

"My object is to express my irrepressible admiration of a little piece in a late number of your paper, which seems to me incomparably *the best thing of its kind* ever written by an American pen. It was headed 'March,' and was, I think, from the Churchman. When the words and action of a speaker produce a physical effect upon my nerves, making them "ring and jingle like the strings of a harp," I call the words and action of that speaker *eloquence*; and when the same effect is produced by a writer, through the eye, I call his production *poetry*. Such a power is found in an eminent degree in the words of very few of even the best English poets. Wonderfully put forth in the Rime of the Ancient Mariner, and in one or two other short effusions, it has apotheosised Coleridge in the literary heaven; and we worship the god, not so much for what he has done, as for what we feel he has the power to do. No inconsiderable share of this power is possessed by the, to me unknown, author of the piece in question."

TO CORRESPONDENTS.

"An Inquirer" was to appear in our present number, but is necessarily deferred to our next.

We find that we have omitted to acknowledge the receipt of C. H.

"Melancthon" in our next: we are sorry that we cannot comply with the writer's wish for an earlier insertion.

For the Churchman.

TEXAS.

A visitor to that country in the month of April last, thus describes the small part he had an opportunity of seeing:

"I only penetrated as far as Nacogdoches. The season was late, and the weather becoming warm, I concluded to defer a jaunt through the young republic till a future day. I was very agreeably disappointed in all my expectations: it is certainly one of the most beautiful regions I ever beheld. So far, I may almost say, it is densely populated—well cultivated by an industrious and hard-working population. Farm after farm, in journeying, comes upon the sight, waving with the richest corn, oats, rye, wheat, and cotton. The people appear to be sober, attentive to their pursuits, and resolved to redeem their country from the stigma and reproach which is too largely cast upon them from abroad. In Eastern Texas, there is as fine a body of rich uplands as I ever saw; but beautiful as it is, all travellers concur in saying that it cannot compare with the West.

"I suppose it will surprise you to hear, that the first Sunday school I came across, (except in the city of Mobile,) was at St. Augustine in Texas. I met on the Red River with an Episcopal clergyman, who had entered Texas at Houston. He is endeavoring to obtain means to enable him to visit England, for the purpose of soliciting subscriptions to build up the Episcopal Church. If Episcopalians would exert themselves to establish their Church in Texas, I am satisfied they might make it the predominating religion."

B.

EXTRACTS FROM THE PROCEEDINGS OF THE BOARD OF MISSIONS.

FIFTH ANNUAL REPORT.

New York, June 17th, 1840.

The Rev. Dr. Whittingham gave notice of his intention to offer, during the present session of the Board, the following resolution:

Resolved, That the Rt. Rev. the Bishops of the Protestant Episcopal Church in the United States be, and they hereby are, respectfully requested, by their prayers, their correspondence and communication among themselves, and in such other way as shall seem good to them, to prepare themselves to nominate to the General Convention of the Protestant Episcopal Church in the United States in 1841, three Presbyters, fit and willing to be consecrated to the Episcopal office, and sent forth, under the blessing of God, and in faith in Him, as founders of a Protestant Episcopal Church in the Republic of Texas.

June 18th.

On motion of P. H. Nicklin, Esq., the following preamble and resolutions were adopted:

Preamble.—The members of the Board of Missions of the Protestant Episcopal Church of the United States of America, have learned from the journal of their Rev. missionary to Persia, the following interesting facts, namely: that our missionary was taken ill on his journey from Tehran to Kermanshah, at the latter of which places he arrived in a helpless condition. He and his two servants were obliged to occupy a damp vaulted room, ten feet square, in a caravanserai, where the servants fell sick, and there was none to help. In this distressing extremity, a Persian merchant, a Guebr, or fire-wor-

shipper, called to receive a letter that our missionary had brought to him from Tehran; and our missionary told him his sad tale. The good Guebr, whose name is Bahram, immediately became interested in the misfortune of his neighbor, and acted the part of the good Samaritan. He furnished his bodily wants, replenished his empty purse, and poured the oil of kindness into his wounded spirit. He performed the duties of a nurse, bringing nourishing food day after day, and when the missionary was able to move, obtained better lodgings for him in the house of an Armenian Christian, where he watched him as his own son; and daily as he closed his visit of consolation, he said to the good woman of the house, "take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." Under such kind treatment, our missionary recovered rapidly, and the worthy Guebr furnished him with money to pursue his journey to Bagdad. Our missionary gave the merchant his draught, payable in Bagdad, to repay the money advanced, and the latter filled the measure of his confidence and kindness by entrusting the former with his own draught to carry to Bagdad. The members of the Board of Missions have learnt these facts with sentiments of the greatest respect for the persevering kindness and liberality of the Persian merchant, and therefore pass the following resolution:

Resolved, unanimously, That the cordial thanks of the Board of Missions of the Protestant Episcopal Church in the United States of America are hereby voted to Mollah Bahram, the Persian merchant, for his disinterested and persevering kindness and generosity to our missionary, the Rev. Horatio Southgate, during his dangerous illness in Kermanshah; whereby, under the gracious providence of Almighty God, our valued brother was preserved from an untimely death in a foreign and far distant land.

Resolved, That the Rev. Mr. Southgate be requested to send, by the earliest opportunity, copies of the foregoing resolution and preamble, in the Turkish and Persian languages, to Mollah Bahram, or, in case of his death, to his family, accompanied by a copy of the Bible, and a copy of the Prayer Book, in Persian, Turkish, or Arabic; and a copy of Mr. Southgate's journal.

The Rev. Dr. Whittingham's resolution was taken up for consideration; when the following resolutions, offered as a substitute, were accepted by him, viz.

Resolved, As the sense of this Board, that, for the founding of a Protestant Episcopal Church in the Republic of Texas, it is expedient that there be consecrated three Presbyters to the exercise of the Episcopal office in that Republic.

Resolved, That the Secretary be instructed to send a copy of the above resolution to each of the Bishops of this Church, and also to the General Convention at its next meeting.

The Rt. Rev. Dr. De Lancey moved that these resolutions lie on the table until the next annual meeting of the Board, which was negatived.

On motion of Mr. Wharton, it was

Resolved, That these resolutions be referred to a special committee, to report to this Board at its next annual meeting.

The Rt. Rev. Dr. Doane, the Rev. Drs. Milnor and Whittingham, and Messrs. Newton and Wharton, were appointed the committee.

June 19th.

Mr. Winston, as chairman of the committee to whom was referred the item in the account of the Treasurer of the Foreign Committee as to premium of exchange on remittances, presented the following report:

The committee to whom was referred that portion of the annual account of the Treasurer of the Foreign Committee which relates to premium on foreign exchange, respectfully report—

That there have been sent forward to the Messrs. Baring & Co., in London, £2371 8*s.* 1*d.*, at an average rate of premium of less than eight per cent.

This premium is calculated upon the nominal par of the pound sterling here, viz. $4 44, whereas it is really worth, say $4 87, which is about nine per cent. more than the above mentioned nominal par. The rate, therefore, of eight per cent. furnishes a gain to the Board of about one per cent.

As a matter of information sought by members of this Board, (though not in terms referred to us,) this committee would state, that the salaries of the missionaries are either paid to them here or at their places of residence, as previously arranged with them, and at the rate allowed by the Foreign Committee, in dollars, or their equivalent.

FREDERICK S. WINSTON,
EDWD. A. NEWTON,
G. M. WHARTON.

The Rt. Rev. Dr. Doane, as Chairman of the committee to whom was referred the Report of the Foreign Committee, presented the following report:

The committee to whom was referred the Report of the Committee for Foreign Missions respectfully report—

That they have considered carefully the very important document put into their hands, and recommend its publication by the Board, with the exception of that portion of it which is enclosed in brackets, and which extends from the 15th to the 19th page, inclusive.

The committee feel very great pleasure in recording their testimony to the faithful and efficient labors of the Committee charged with the Foreign Missions of the Church; and in expressing the confident belief, that, through His blessing on their efforts, God is hastening the time when the Gospel in the Church shall be preached to every creature.

All which is respectfully submitted.

G. W. DOANE,
JACKSON KEMPER,
B. DORR,
G. M. WHARTON,
PHILIP H. NICKLIN.

On motion of the Rt. Rev. Dr. De Lancey, it was

Resolved, That the recommendation of the committee in regard to the publication of the Report, be complied with.

On motion of the Rt. Rev. Dr. De Lancey, the following resolutions were adopted.

Resolved, That the Secretary of the Domestic Committee prepare and report to the meeting of this Board in June, 1841, a tabular statement, embracing the following items, viz.:

1. The whole number of Domestic missionaries that have been in the employment of the society; distinguishing those before, and those after 1835.

2. The number of missionaries that have been employed in the Domestic Department, from the year 1835, to June, 1841.

3. The whole amount of money that has been expended in the support of Domestic missionaries during the above named period.

4. The whole number of stations that have been adopted; distinguishing the number in each diocese.

5. The whole number of church edifices that have been built in the stations adopted.

6. The whole amount of money raised by each diocese for Domestic Missions.

7. The whole number of stations adopted, and subsequently abandoned.

8. The whole number of stations adopted, but which have remained vacant in whole or in part.

9. The number of churches which have been established by the agency of the General Missionary operations of the Church, and are now self-supported.

10. Any other facts that may tend to throw light upon the success of the Domestic Missions of the Church.

Resolved, That the Secretary of the Foreign Committee prepare and report to the meeting of this Board in June, 1841, a tabular statement embracing the following items, viz.:

1. The number of missionaries that have been employed in foreign countries, with the time each has been in the service, since the commencement of our Foreign Missionary operations; distinguishing the number before and after 1835.

2. The whole amount of moneys expended upon the Foreign Department during the same period, distinguishing the sums expended upon each station.

3. A statement of the results of the Foreign Missionary operations of the Church, as far as they can be ascertained.

4. The whole amount of moneys raised for Foreign Missions since their commencement, in each diocese.

5. Any other facts that may tend to throw light upon the success of the Foreign Missions of the Church.

On motion of the Rt. Rev. Dr. Doane, the following resolutions were adopted:

Resolved, That the Secretaries of the Domestic and Foreign Committees be instructed, severally, to prepare and cause to be printed, the blank form of a report, to be forwarded annually to each missionary, and to be returned on the first of April in each year, by the Domestic Missionaries, and on the first of January by the Foreign Missionaries; stating distinctly and accurately the number of families and individuals attending the worship of the Church, the number of infants and adults baptized, the number of persons confirmed, the number of communicants, the number of children catechized, the amount of contributions for religious purposes during the year then ending, and whatever else may serve to show the state of every mission under the patronage of the Board, and in general the progress of the missionary enterprize under its direction.

Resolved, That it be the duty of the Secretaries respectively to report to this Board at each annual meeting, the names of such missionaries as have not complied with the requirement of the foregoing resolution.

The Rt. Rev. Dr. McIlvaine, as chairman of the committee to whom was referred the Report of the Domestic Committee, presented the following report:

The committee to whom were referred the Report of the Domestic Committee of the Board of Missions, respectfully report—

That they have considered the manner and contents of the document before them, which is in all respects such as the object, contemplated in a Report from the Domestic Committee, requires; and have concurred in the following recommendations.

1. That all those laudatory epithets and other expressions, such as "devoted," "faithful," "self-denying," &c., which are frequently applied in the Report to the missionaries whose labors are stated, should be omitted.

Your committee have no doubt of the excellence of the spirit and labors of the missionaries of this Board; but would prefer that their work should praise them, rather than the language of the Board, when it is considered, among other reasons, how difficult it is to make any distinction; and if no distinction be made, how worthless is the praise! On all considerations, it seems to your committee, unquestionably much the better plan to give a simple recital of what facts have need to be stated, as illustrative of the labors of the missionaries, without any eulogistic commentaries.

2. Your committee recommend that it be made the subject of very serious inquiry on the part of this Board, whether the present plan of its Domestic operations be conducted on the principles which the experience, gained up to the present time, would dictate, in reference chiefly to the following questions:

Whether it is expedient to attempt to cover so much ground by the multiplying of stations, so far beyond the ability of the Committee to supply them with the ministry, instead of concentrating the energies of the society upon a diminished catalogue of stations, for the purpose of sustaining the ministry in them more adequately?

Whether it is well to select any place for a missionary station, until the Bishop of the diocese, or other nominating power, be prepared to recommend a suitable clergyman to be its occupant; or whether, if stations be selected, as at present, before there is a prospect of their supply, or when stations are vacant, it is not injurious to publish at any time a list of such unsupplied appointments?

Whether, whatever else may be done, it be not absolutely necessary that the Committee should, according to circumstances, make the support of the missionaries more ample?

Whether it would not be expedient that the Committee should confine their operations to the western and southwestern States and Territories, with the exception of the diocese of North Carolina?

All which is respectfully submitted.

CHAS. P. MCILVAINE,
WM. H. DE LANCEY.
HENRY ANTHON,
C. E. GADSDEN,
E. A. NEWTON.

From the Banner of the Cross.

OUR ORIENTAL MISSION.

Good Mr. Editor,—What will Isaac Taylor say, when he receives the Episcopal Recorder of last week, and learns on what principles our Oriental Mission is to be conducted? Why, sir, the Foreign Committee and Mr. Southgate have adopted "Ancient Christianity" as the common ground on which our Church agrees to meet the Oriental Churches,—as the standard for their reformation! Verily 'tis enough to make one's hair stand on end, to see how our mission functionaries have "deserted at his utmost need" the "potent, grave, and reverend seignor," who has been endeavoring to "do the *Church* some service" by belligerating against the Oxford theology. Sir, it is no joke. The essence of the Oxford theology,—ay, with *somewhat superadded*,—is now on its way, embodied in a missionary of our own, to Constantinople, for the edification of the Greek and Armenian, and Syrian Churches. What will Isaac Taylor say? what will the indefatigable "Warburton" say? and what will others say, in the north and in the south, in the east and in the west? "O heavy news!"

The Foreign Committee "instruct" Mr. Southgate thus: "You go in the character of an Episcopal missionary to confer with the bishops and clergy of an important part of the Christian Church. You meet them on *Catholic ground*, appealing to *standards* common to them and to us as *final authority.*" Mark, sir; "standards," in the plural number. Scripture is one standard; what is common to the respective liturgies is another standard: but the Greek fathers will likewise be very conspicuous standards, "common to them and to us," and having "final authority." Such is the "Catholic ground" to be assumed in Turkey and Mesopotamia; while in England and America, it is denounced as Oxfordism, and leading to what is worse than popery! O Foreign Committee, how could you be so perverse!

And the missionary shows that he understands his "instructions" perfectly. After stating "that it is not our intention to form any alliance with corruption," the corruptions of the Oriental Churches, he divides these into three kinds, and declares how he means to deal with them respectively: announcing plainly, that "the grand object of the mission to these Churches is their restoration to the principles and practices of ancient Christianity;" *i. e.*, to what Isaac Taylor assures us was not so good as Romanism, and what the Oxford divines regard as better than Protestantism! I shall place each of the corruptions in juxta-position with its mode of treatment.

"1. There are corruptions not in principle but in *practice*; consisting in a superstitious and perverted use of ancient institutions of the Church. An instance may be seen in the use of the "sign of the cross." This was originally a custom in the primitive Church, but its spiritual meaning has now gone in the Eastern Churches, and it is perverted to superstitious uses. Another instance is found in the practice of "*fasting.*" This also, was a custom of the early Church, and is still retained both in the East and West. Its true spiritual import our Liturgy expresses, when it speaks of the '*flesh being subdued to the spirit,*' &c. But in the Eastern Churches it is so perverted that the only virtue now generally attached to it is, that of a *penance*, which is supposed to secure by its own merit the favor of God. Besides, it has mere reference to particular articles of food. There is no restraint of the appetite, but only an abstinence from the use of certain kinds of food."

"1. With regard to the *first* class of corruptions which have been mentioned, our aim will be to restore these customs, which have been perverted to their original design."

In plain English, the frequent use of the sign of the cross, and frequent fastings, both being rightly understood, are to be *freely* allowed our Oriental brethren. Who then shall say they are popery in the West? I proceed.

"2. There are corruptions in *principle*, as well as in practice. Such is the worship of pictures, though I do not believe it to be generally prevalent in the Eastern Churches. This and some others are false appendages to the body of Christianity which have arisen in later ages, and have neither the warrant of Scripture nor of the early Church. These, however, are *few.*"

2. With regard to the *second*, we shall not teach any thing respecting them. We shall feel it our duty to keep silence."

Here, Mr. Editor, is the "somewhat superadded" of which I have just spoken. This out-Oxfords Oxfordism. No testimony is to be borne against the worship of pictures! The second commandment is to be virtually silenced in our decalogue, when applied to the Eastern churches, as it is really in the popular decalogue of Rome! When we at home accuse the papists of idolatry, what shall be our rejoinder, should they reply to us, "Your own missionary is passive concerning the same sort of idolatry among the Greeks, Armenians, and Syrians?" At such a course the Oxford divines would blush. Such a "reserve in communicating religious knowledge" they never proposed.

But a remedy for all corruptions will be found in the resuscitation of true piety in these Churches; such is the expectation of Mr. Southgate, and such must be the hope and prayer of all. Yet the proposed "silence," and the virtual approbation of the sign of the cross, &c., leave us not without fear of a different result. For, as sound piety will be awakened only gradually, and in but the minority of each successive generation, that minority may be reclaimed, while the majority persevere in principles and practices which their missionary guides never condemned; and if this do not produce both an imputation of guile and of uncandid "reserve," and a schism, there will be some extraordinary interposition. Besides, it does not necessarily follow, that ardent and elevated piety will release itself from religious corruptions; as may be largely proved in the Church of Rome. Here is the third head.

"3. The chief deficiency and corruption of the Eastern Churches, and that which is the parent of all others, is the want of that spiritual religion and energy which so remarkably characterized the primitive Church. The *life* of religion has departed from them. They are like a dead man. The *sinews* and *muscles* are still there, but the *vital principle* has fled. The body without the spirit is dead."

"4. The grand design of our mission is to reach the *third* form of corruption which has been mentioned, which is the source of all the rest. It will be our aim to cause the *true light* to shine again, and all these corruptions will naturally and necessarily disappear before the restoration of spiritual life."

Education, of course, is to be one of the implements of this missionary husbandry; and theological education a principal one. But here also antiquity is to rule, and American (and also, we must presume, English) theology is to be excluded; so that the Oriental candidates for orders are to be kept pure from all protestantism whatever.

"But how are we to promote theological education? Are we to carry *American* theology there? No! We bless God, they have a theology of their *own*—*we* have nothing to do with introducing any theology of ours. Their theology is that of ancient Christianity, and we mean to carry them back to this ancient Christianity, and show them what it is, and then let them draw their own inferences. Therefore we would promote theological education, and to effect this, we shall go directly to the bishops and secure their countenance and co-operation."

I repeat, that "American theology" must include English; for, excepting a few sectarian treatises, there is *no* theology distinctively American. Behold, then, Mr. Editor, the result. The Oriental clergy are to receive no teaching from Cranmer, Ridley, Latimer, Hooper, the Homilies, &c., &c.! They are to study *nothing but* "ancient Christianity!" Had such a plan originated at Oxford, how sturdily would it have been denounced as enmity to the Protestant cause, and to the great *articulus*, the doctrine of justification by faith! But, proclaimed at a missionary meeting in St. Bartholomew's Church, New York, "it is proposed to publish a full account of all the proceedings in the form of a pamphlet, or a little book, for general circulation!!" Had such a plan been suggested for English or American candidates for orders, it would have been scouted; but honeyed over with the name of *missions*, it is listened to with most edifying tolerance!

Farewell, Isaac Taylor. Farewell, "Warburton." Your "occupation's gone." The Oxford Tracts are doing their work, yea, in our Foreign Missions. And with such an illustration of their power, I distrust a remark lately made, that "the Oxford Tracts are yet in their infancy;" they must be far beyond it.

June 3d. SPECTATOR.

From the Chronicle of the Church.

TEMPERANCE IN IRELAND.

The name of "Father Matthew" has already become famous for the wonderful success attending his labors to promote the cause of Temperance in Ireland. We have given from time to time some notice of the results, but not without some suspicions that *the whole story* was not told; and the following extract from a handbill circulated among the Romanist peasantry, more than confirms the suspicion. The handbill was dated at Cork, January 24, 1840, and was reprinted in St. James' Chronicle.

"A FULL ACCOUNT OF THE WONDERFUL MIRACLES PERFORMED BY THE REV. T. MATTHEW, PARISH PRIEST OF THE CITY OF CORK,

Who has, by his wonderful power and great exertions, reformed the greatest drunkards from using all kinds of spiritous liquors—deluded persons that sold and pawned the clothes off their backs, and the beds from under themselves and children, through the blessed instrumentality of this great and worthy divine, have now become decent and respectable as well as pious and holy Christians, walking in the paths of righteousness and peace. Fellow sufferers, it is a great consolation to our minds to be enabled, from the great and many benefits we have received, to find ourselves strengthened in body and soul, against the temptations of the devil and the wicked whiskey-sellers, who deal out their potations of poison to glut upon the hard earnings of the poor but honest working man, who is prone to sin.

"In consequence of so many applications to this great and worthy gentleman in the city of Cork, two thousand persons have been cured; in the county and city of Limerick two thousand; county Clare, county Cork, county Kerry, and county Tipperary, ten thousand; and there are on their way (this instant) thousands from all parts of the United Kingdom, as well as the Pope's dominions, France, Spain, and Portugal."

* * * * * * *

"It is necessary that we should give an account of some of the miracles performed by the Rev. Father Mathew, who, by the assistance of his Divine Master, *is restoring to the blind the use of their sight, and to the lame the use of their limbs. He only lays his hands on their eyes, when they receive a benefit by him, scales fall off, and the poor person glorifies God.* To this pious Divine many thousands are coming from all parts. *He has restored to the deaf the use of their hearing, and to the dumb the use of their speech. When he has done his office, the cripples leave their barrows and walk home. At one mass seven persons were restored to their sight, and many more have found a benefit by him.* Since this Rev. gentleman commenced curing those creatures our city is full of objects from every part. He is every day from 12 o'clock until 3, visiting and relieving the poor.

"This Reverend and Holy Divine will be in Athlone on the 17th of March (Patrick's day,) where thousands are determined to meet him."

"PRAY FOR HIS LONG LIFE."

PROGRESS OF POPERY.

Popery not advancing? Oh no! Protestants, read the following and judge for yourselves, from the *Halifax Guardian* of Saturday last: "We have beforetime called attention to the Popish *Gilds* which have been established at Bradford, Huddersfield, and other neighboring towns. The apparent objects of these associations were for a time charitable; but by a copy of their laws now lying before us, we perceive that there is a deep and jesuitical design in this organization of the 'hereditary hodmen,' and migratory jewellers w[illegible] e Popish population of Yorkshire and Lancashire. A clue to this labyrinthine effort of jesuitry is given in the title-page of this pamphlet, which is a *morceau* of Popish presumption. We give it entire: 'Jesus, Marie, Joseph. The Laws and Constitutions of the Holy Gild of St. Joseph and our Blessed Lady. To which is prefixed a short historical account of the Gilds that flourished before the Reformation. By the Rev. P. M. Kaye, CATHOLIC VICAR OF BRADFORD, PERMISSU SUPERIORUM." *Catholic Vicar of Bradford!* There is a bold announcement. Dr. Scoresby is not *the* Vicar of Bradford any longer. The office is equally shared with a Popish Priest, "with the permission of his superiors." We suppose we shall soon hear of the "Catholic Rectors of Liverpool," and the "Catholic Bishop of Chester;" for the same pamphlet informs us that "each Gild will erect *in its parish Church* the Gild Altar," &c.—*St. James' Chronicle, March* 14.

CALENDAR.

JUNE.

28. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

5. Third Sunday after Trinity.
12. Fourth Sunday after Trinity.
19. Fifth Sunday after Trinity.
25. St. James the Apostle.
26. Sixth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County. Saturday, June 20, confirmed 10 of the students of St. Paul's College, College Point, in the chapel of the College.

City of New York. First Sunday after Trinity, June 21, confirmed 12 in St. Andrew's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Trinity, June 28, Flatbush, *King's County*, 4½ P. M.

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday 8, Ravenswood, *Queen's County.* 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County.* 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County.* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson.* 22, Ulster, *Ulster County.*

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

FRENCH EPISCOPAL CHURCH DU ST. ESPRIT, CORNER OF FRANKLIN & CHURCH STS.

This Church, which was consumed by fire on the 23d of September last, is now completely repaired, and will be opened for public worship on Sunday next, at the usual hour. The Rector will on that occasion announce when and where applications are to be made for the hire of Pews.

By order of the Vestry.

JOHN GRANGER, M. D., *Secretary.*

June 26, 1840.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Right Rev Bishop Ives, for "Perceval on Apostolic Succession," $25. From Mrs Frances Rhodes, $1. Total, $26.

☞ The friends of this society are most respectfully informed, that the receipts thus far into the Treasury are comparatively small, far from being adequate to its wants, while the exertions of the Board of Managers to extend and increase its usefulness, require additional liberality from the friends of the Church.

Perceval on Apostolic Succession is nearly ready for the press. Funds are wanted to complete the work.

Donations and subscriptions received by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since 11th inst., viz.

From a female member of St. Ann's church, Brooklyn, for missionary fund, $5. From annual subscribers, $47. From "A member of St Paul's chapel, New York," per Mr Thomas C Butler, $20. From St Paul's church, Waddington, St Lawrence co, Rev Aaron Humphrey, collection, $7. From Trinity church, Ulster, Rev H Adams, rector, collection $20, for missionary fund. From St Bartholomew's church, New York, Rev L P W Balch, rector, for education fund $20, and for missionary fund $100. From St Mark's church, New York, Rev Dr Anthon, rector, collection for missionary fund $276 87. From "A Churchman," Columbia county, for diocesan missions, $10. From Zion church, New York, Rev Wm Richmond, rector, second collection for missionary fund, $57, and added by members of the congregation, $43—making $100. From Mrs Sarah Sheafe, donation, $100 and for J F Sheafe, esq, donation, $100. From Church of Nativity, New York, Rev Anthony Ten Broeck, rector, contribution for missionary fund, $9. Total amount of receipts, $814 87.

C. N. S. ROWLAND, Treas.,
June 24, 1840. 55 Water st.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz:

From Wm H Franklin $3, John Snowden 1, Edward Johnson 1, James S Aspinwall 1, H B Starr 3, Mr Hitchcock 2, Mr Depeyster 2, Mr Hunter 1, Mr Townsend 1, A S Cooke 16, Wm A Duncan 5. Total, $36.

JOHN H. SWIFT, Treas.
June 24, 1840. 158 Water st.

CITY MISSION INFANT SCHOOL, NO. 1

The Treasurer of the Daily Infant School, No. 1 Vandewater street, gratefully acknowledges the following donations:

By Miss L Haight, from Mrs Divie Bethune and Miss Periam, from Infant School, No 1, $35.

LAVINIA H. BLUNT, Treasurer.

KEMPER COLLEGE, AT ST. LOUIS, MO.

The following sums have been received for the *general purposes* of the College:

By the Rev Hugh Smith, D D, and two young gentlemen at St Thomas' ch, $14. F J H, per Bishop Kemper, $50. John Noble, per do, $25. Joseph Petit, $20. Mrs H, per T C Butler, esq, $2. Mrs M, per do, $1. Cash, per J E Earle, esq, $1. David Austen, $50. J Cambreling, $50. J P S & Co, $50. George T Fox, jr, $25. Philip Dater, $25. Wm Whitlock, per Wm Whitlock, jr, $20. A lady, per Floyd Smith, esq, $25. Samuel Ward, $20. Hamilton Fish, $50. Mrs Col. Fish, $50. Gerardus Clark, $25. Mrs Jacob Sherrod, $10. Mrs Charles March, $5. A Parishioner of St Stephen's, $5. G F Evertson, $5. Total, $528.

Efforts are making to obtain an annual subscription of one thousand dollars, for five years, "towards the support of a Professor of Theology at Kemper College;" about two thirds of the amount is subscribed. Persons wishing to advance this laudable undertaking, are respectfully solicited, *without delay*, to add their names to the subscription list.

June 24, 1840. JOHN P. STAGG, Treasurer, P. T.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the receipt of the following contributions towards defraying the current expenses of the institution: viz

From the Rev Augustus L Converse, rector of the Claremont Episcopal ch, near Stateburgh, in the diocese of South Carolina, the contribution of that ch, $30. From the Rev* R Lloyd Goldsborough, rector of St George's and St John's parishes, Havre de Grace, in the diocese of Maryland, the contribution of St John's parish, $5. From the Rev* William A Curtis, rector of St Thomas' ch, Mamaroneck, in the diocese of New York, the contribution of that ch, $7. From Mr. Wm Kirkham, warden of St Stephen's ch, in the city of Philadelphia, the contribution of that ch, $60. From the Rev* Wm Shelton, D D, rector of St. Paul's ch, Buffalo, in the diocese of Western New York, a collection made in that ch, $31. From St Paul's and St John's chapels in the city of New York, the collections therein, viz, the former $96 89, and in the latter, $95 90. From All Saints's ch, the Rev* B I Haight, rector, a collection in that ch, $67 32. From Rev* Chas H Halsey, rector of St Paul's ch, Sing Sing, in the diocese of New York, a collection in that ch, $31. From Rev Wm Cooper Mead, D D, rector of St Paul's ch, Norwalk, in the Diocese of Connecticut, a collection in that ch, $18. From Rev* Robert W Harris, rector of Grace ch, White Plains, in the diocese of New York, a collection in that ch, $24. From Rev John Brown, rector of St George's ch Newburgh, in the diocese of New York, a collection in that church, $21. From Rev* Isaac Pardee, rector of Christ ch, Hudson, in the diocese of New York, the contribution in that ch, $20. From Right Rev George W Doane D D, the contribution of St Mary's ch, Burlington, in the diocese of New Jersey, $20. From Rev* Frederick J. Goodwin, rector of St George's ch, Flushing, in the diocese of New York, the contribution of that ch, $40. From Rev Alfred Stubbs, rector of Christ ch, New Brunswick, in the diocese of New Jersey, the contribution of that ch, $24 25.

24th June, 1840. WM. H. HARISON, Treasurer.

* Alumni.

ST. MATTHEW'S HALL,

PORT COLDEN, NEW JERSEY.

IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.

For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.

The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or

WM. C. DUSENBERY, *Actuary.*

*** The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon. June 27—tf

PALMER'S HISTORY.

THE HISTORY OF THE CHURCH OF CHRIST, consisting of a series of beautiful sketches of holy men in every age of Christianity, and of a History of the Church, pious and interesting like Milner's, but of deeper and truer theological views. By the Rev. William Palmer, M. A., of Oxford, author of Origines Liturgicæ, &c. &c. With Notes and Additions, by an American editor. This work will be ready in August.

SWORDS, STANFORD & Co.

June 27—tf

PRIVATE BOARD.

TWO Single Gentlemen, or a Gentleman and his Wife, may be pleasantly accommodated at No. 31 North Moore Street, in the neighborhood of St. John's Park, with a private family. References exchanged.

June 20—3t$

INSTRUCTION OF YOUTH.

A GRADUATE of the University and Member of the Royal Physical Society of Edinburgh, desires to devote his time to private tuition, either in the elements of education, or in the higher walks of academic literature.

A situation in a Literary Institution would be acceptable.

Reference—Professor Torrey.

The testimonials and letters from distinguished persons in Europe and America, in the possession of the gentleman who advertises as above, are highly satisfactory; and from a year's acquaintance and his high character as a teacher in this neighborhood, I am happy to add these lines in his behalf.

JAMES C. RICHMOND,

Rector of St. Michael and St. James' Churches, Bloomingdale.

Inquire of Rev. Wm Richmond, Rector of Zion Church; or address "Graduate," at this office.

June 20—2t$

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols. 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols, 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo, The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28. xtf

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

A FRENCH TEACHER

WILL be wanted next August, at a Classical School in Quebec, L. C., attended by youth of the most respectable class in society. If he could also give instruction in writing and arithmetic, he would find employment the whole of school-hours. A French Protestant, especially if a native of Paris, would be preferred; but any gentleman of competent attainments, who speaks good French, would be eligible. Satisfactory testimonials will be required. Particulars to be learned of Messrs. Swords, Stanford & Co., Booksellers, Broadway. May 23—6t

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College. All books and stationary furnished without extra charge.

A resident assistant, Mr. F. J. M. Gole, is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. F. A. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. M. K. Bridges, Brooklyn, N. Y.; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster Co., N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

May 23, 1840.—tf

POETRY.

For the Churchman.

TE DEUM.

Holy Father, thee we praise;
Thee, to everlasting days
Worshipp'd, glorified, adored;
We acknowledge thee, the Lord.
All the earth doth worship thee;
Powers of heaven in praise agree;
Angels to thee cry aloud;
Saints in adoration bowed;
Cherubim before thy throne
Make thy might and glory known;
Seraphim with loud acclaim
Laud and magnify thy name,
Crying ever with accord,
Holy, holy, holy Lord.
Heaven and earth are full of thee;
Full of thy great majesty.
Thee, Apostles own and bless;
Prophets thy great power confess;
Martyrs from the burning stake
Praise thee for thy goodness' sake;
All the Church on earth, with song
Joyfully the praise prolong.
Thee, the Father, they do own;
Thy most true and only Son;
And to guide them lest they err,
The most blessed Comforter.
King of Glory, thou didst come
And make the guilty world thy home;
Thou didst condescend to earth;
Humble, lowly was thy birth;
Thou didst prove a Saviour then,
Thou didst give good gifts to men;
Now, at the right hand of God,
Thou dost sit; a bless'd abode;
There for thine elect dost plead,
There for sin dost intercede.
Help thy servants, Lord, we pray,
Save them in the judgment-day;
Number them among thy saints,
Lend an ear to their complaints;
Mercy, Lord, in time of need;
From thy wrath may we be freed;
In thee only is our trust;
O remember we are dust.

S. H. C.

Brooklyn, June 16, 1840.

An Historical Memoir of the Boston Episcopal Charitable Society. By ISAAC BOYLE, D. D., a member of the Society.

This very neat and well-written account of an interesting and important Institution was prepared by Dr. Boyle, by appointment of the Society, and read at the annual meeting on Easter Tuesday of the present year. We shall make copious extracts from its pages. The Society was instituted on Easter Monday, April 6, 1724.

It is recorded, April 23, 1727, that "Mr. Robert Amory, having found a pistole, and no owner appeared, gives it to the Society." It was valued at £2,10s. This humble donation, doubtless very acceptable at that early period, and certainly not the less so for its casual introduction into the treasurer's strong box, would by this time have expanded, through the wonder-working process of compound interest, to the important sum of more than $8000.

The first notice of a dinner at Easter, which has been for so many years the custom of the Society, is found in the proceedings of a monthly meeting at Vardy's Exchange Tavern, in King-street, April 1, 1731, when an arrangement was made "with Mr. Vardy for a dinner on Easter Monday, at eight shillings a head, exclusive of wine." The reverend clergy, and Messrs. Dalton and James, were to be invited. On the 13th, however, Mr. George Stewart informing Mr. Cradock, the acting treasurer, "that several of the gentlemen of the Society complained that the agreement made with Mr. Vardy for the annual dinner was so dear that they would not be at it—whereupon the treasurer, Mr. Stewart, and himself went to Mr. Vardy and acquainted him with it, who said he could not nor would not do it under; and then they went to Mrs. Wardell at the Orange Tree, and agreed with her for seven shillings a head, and to have half a pint of wine each man." Those who in more modern times, in their meritorious and well-intended efforts to promote a most valuable end, seem to confound the idea of temperance with that of "total abstinence from every thing which can intoxicate," the former always commendable, the latter in many cases expedient, may think, perhaps, that this was rather a large allowance; but such as are aware of the copious use of the exhilarating beverage, so common on convivial occasions, in the days of their fathers or grandfathers, and too often indeed carried to an unwarrantable excess, a practice now happily reformed, will hardly reproach their worthy predecessors in the Society with having exceeded the limits of "moderate drinking."

It was voted by the treasurer and trustees, June 3, 1752, "that £100, old tenor, be taken out of the treasurer's hands and put into the hands of the trustees, to be distributed in this time of difficulty, as they shall think proper." The difficulty here referred to is supposed to be the prevalence of the small-pox in Boston, as the following extract from the proceedings of a quarterly meeting on the 25th of the same month renders probable: "Whereas the small-pox has spread in the town, and occasioned great distress amongst many inhabitants, and to relieve the necessities of such, the trustees have voted £250, old tenor, away at the last two monthly meetings, and it being something out of the common way of our former actions, therefore voted, that the treasurer and trustees' management at this extraordinary time is hereby approved."

March 25, 1788. Annual meeting. The Rev. Mr. Parker returned thanks for being elected president four years, and declined to serve in that capacity the present year. It was then voted, that the thanks of the Society be given the Rev. Mr. Parker for his faithful and unremitted services during his presidency. On the adjournment of the meeting, the Society attended divine service at Trinity Church, where "a very excellent and ingenious discourse" was delivered by the Rt. Rev. the Bishop of Connecticut. The Society then returned to the American Coffee-House, and were favored with the company of the Bishop of Connecticut, (Dr. Samuel Seabury,) and other invited guests, at dinner. At 4 o'clock, business was resumed.

The whole number of persons who have ever been members of this Society appears to be five hundred and fifty-two. The number at present, April, 1840, is sixty. Of thousands, perhaps, who have received aid from this institution, many have been occasionally relieved, while some have enjoyed the advantage of a regular pension. It has been observed, that a considerable number of those who have been beneficiaries of the Society, and particularly persons of the latter class, have attained an advanced age; and a few have verged on a century. It is indeed remarked, generally, of annuitants and pensioners, that their existence is often extended to an unusual term. If this be a fact, it is one of no difficult solution; since the moral certainty of a provision for the future, however moderate, has a natural tendency, by diminishing the anxieties of life, to prolong its duration.

The sum total of distributions of funds in aid of persons entitled to relief cannot be much short of $60,000; and with very few exceptions, this amount has been paid to widows and single women.

The sketch which has been given of the history of the Boston Episcopal Charitable Society, imperfect as it is, may serve, notwithstanding, to convey a general idea of its origin, progress, and present condition. Particulars of constant occurrence, and constituting the ordinary business of the Society, and of its officers, are for the most part, purposely omitted. We can easily imagine them pursuing the "noiseless" but useful "tenor of their way," in electing from time to time their agents, and admitting new members to their fellowship; in carefully investing their funds, as occasion might require, and with reference to the existing state of things; in assembling once a year, a few extraordinary instances excepted, to unite in temperate festivity, an indulgence not supposed to be adverse to social and kindly feelings; in ascertaining the claims and circumstances of such as made application for their bounty, and dispensing it accordingly, listening with patience to the petitions of the widow and the orphan, the sick, the aged and infirm, and those who, having once enjoyed the good things of life, were afterwards left to struggle with the evils of poverty. We can picture to our minds their promptitude and alacrity in administering with a more liberal hand in seasons of public calamity, to the necessities of the numerous individuals, who were more peculiarly involved in the general distress, especially when occasioned by the ravages of war, and the pestilence walking in darkness; or by the wide-spreading conflagration, destroying in its fearful course, the humble abodes of toil and penury, with indiscriminate fury, no less than the stately mansions of ease and opulence. The links which may be wanting in our chronological series of events may thus be readily supplied, and we may pursue with little interruption, the fortunes of this interesting Institution during the lengthened period of one hundred and sixteen years, from the date of its formation, when the town of Boston contained only fifteen thousand inhabitants, to the present moment, when it has risen to the rank of a wealthy and populous city.

We cannot, however, conclude this little compilation without a short notice of the lives and characters of a few of the more conspicuous members and benefactors of the Society, who have rested from their beneficent labors, and whose works, we trust, have followed them.

CHARLES APTHORP, descended from an ancient family in Wales, was an original member of this institution. He was a merchant of great wealth and respectability, punctual in his dealings, and careful in the management of his extensive affairs. The high character which he sustained, and the light in which he was viewed by his contemporaries, may be seen from a Latin inscription on a mural tablet, ornamented with sculpture, in King's Chapel, the sense of which may be rendered in the following words: "Sacred to the memory of Charles Apthorp, who, as the head of a family, was discreet and liberal; a most upright merchant, and a citizen of singular probity; among the rebuilders of this church, especially munificent; a Christian of sincere faith and diffusive charity. He deceased November 11, 1758, at the age of sixty, arrested by a sudden, and, for his friends, a premature death. That the memory and example of such virtues might not be lost, his widow and fifteen surviving children have dedicated this marble, a memorial of filial duty and conjugal affection."*

Dr. Caner, in a funeral sermon on the decease of Mr. Apthorp, mentions that, among other excellent qualities, "he studied *to be quiet, and to mind his own business*, leaving others to the management of theirs." Happy would it be for the repose and welfare of society, if so praiseworthy an example were more generally imitated.

PETER FANEUIL was born at New York. His father was one of that persecuted band of religious exiles from Rochelle in France, who fled from the "vine-covered hills" of their native soil, to the wilderness of America, in consequence of the revocation by Louis XIV. of the edict of Nantz, a measure as impolitic as it was cruel, and which might well be ridiculed for its folly, if it were not even more to be abhorred for its wickedness. The descendants of these conscientious Protestants have ever been among the most worthy of our countrymen; and the name of Huguenot, given in contempt to their ancestors, may justly be considered as a mark of favorable distinction.

Mr. Faneuil was one of the earliest members of the Society. He was a liberal subscriber to its funds, and acted as a trustee of the institution. But he is more generally known by his princely donation to the town of Boston, of that noble edifice which bears his name, and is the principal monument to his memory. In a petition of Thomas Palmer and others, in 1740, for the erection of a market-house, which, from the increased population of the town, had become necessary, it was mentioned that Peter Faneuil, Esq., had offered to erect at his own expense, a complete structure for that purpose, provided the town would approve the undertaking, and place the building under suitable regulations. His proposal was accepted, but, unaccountable as it may seem, by a majority of seven only. Extending his original design, a beautiful and commodious hall was superadded over the market-house. When the building was finished, and the selectmen were put in possession of it for the use of the town, a committee was appointed, of whom Mr. Charles Apthorp was one, "to wait upon him, and in the name of the town, to tender to him their most hearty thanks for so bountiful a gift, with their prayers that this and other expressions of his charity, might be abundantly recompensed with the divine blessing."

In this hall, since so celebrated, and associated indeed with the history of our country, the eloquent appeals of orators, patriots, and statesmen, in times of difficulty and danger, have been often heard by crowded and anxious assemblies. The first meeting of the inhabitants, however, within its walls, was for the purpose of listening to a funeral panegyric, by Mr. John Lovell, on the virtues of its generous founder. A few months only after it had been completed, he was suddenly called, in the midst of his days and usefulness, from his earthly occupations. We are well assured, that he had other plans in view for the public benefit. But although these laudable designs were rendered abortive by his premature decease, they will not be lost to himself; for good intentions thus unavoidably disappointed, are not forgotten by that omniscient Being, who, "seeth the heart," and with whom, in cases like this, "thought is action."

Mr. Fanueil was an opulent and eminent merchant. It has been remarked that his ability to do good was exceeded only by the benevolence and generosity of his disposition. He was thus enabled, while living, to conciliate the esteem, and secure the confidence, of his fellow-citizens; and they mourned his comparatively early departure with expressions of undissembled sorrow and affection. He died in 1742.

WILLIAM PRICE, a useful member of the society, who, for many years, faithfully served it in the capacity of a trustee,† was a pious and charitable man, and a sincere and zealous member of the Church of England, whose cause he was ever ready to advance, according to his ability and opportunities. He left by his will an estate in Cornhill, now of considerable value, to King's Chapel in Boston, from the income of which a course of sermons on various important subjects, prescribed by himself, was to be supported during the season of Lent. These sermons or lectures, were to be eight in number, and to be delivered by the rector of King's Chapel for the time being, and his assistant, together with the minister of Christ Church, and the minister of Trinity Church, beginning on Ash-Wednesday, and ending on Good Friday. A collection was to be made for the benefit of the poor of the three Episcopal churches named in the will, at each lecture, and five shillings sterling added to it from the rents of the estate. From some circumstances in the history of King's Chapel, his legacy was disputed by Trinity Church, and a law-suit was the consequence. The controversy, however, was finally settled by a compromise between the parties, according to which, Trinity Church undertook to execute the conditions of the will. The following words are inscribed over the door of the vestry in King's Chapel: "Wm. Price, a benefactor to this church, died May 19. 1772, aged eighty-seven years. It is a remarkable fact, that Mr. Price had been the subject of no less than eight successive monarchs of Great Britain, as he was born towards the close of the reign of Charles II., and lived several years after the accession of George III., thus having been contemporary with the entire reigns of James II., William and Mary, William III., Anne, George I., and George II.

* The Rev. East Apthorp, so eminent for his profound learning and classical scholarship, in which he had probably no superior in the colonies, was a son of this gentleman. He was appointed a missionary to Cambridge, in New England, by the Society for Propagating the Gospel in Foreign Parts, of which his father was a member; and preached a sermon at the opening of Christ Church in that place, an edifice which has been much admired for its chaste and beautiful architecture. After his return to Europe, he obtained the rectorship of Bow Church in London, and other valuable preferment. He had also been a fellow of Jesus College in the University of Cambridge, where he was educated. He ended a long and well-spent life at Cambridge, in England, amidst the academic scenes of his youthful studies.

† We find Mr. Price acting as trustee so late as 1769, when he must have been 84 years old.

From the Southern Churchman.

THE CHURCH IN VIRGINIA.

On Monday last we set out from Charlottesville, in company with several friends, and paused to dine at the house of a disciple, who resides a short distance in the country, and who from his great wealth and strong attachment to the Church, inclines us to hope that God hath brought him into his fold, in these his latter days, for the purpose of making a most important use of him in advancing the interest of the Redeemer's kingdom in the county in which he lives. Nothing can surpass the beauty of the landscape which slopes off from this ancient family seat, to almost every point of the horizon. In one direction could be seen Monticello, overlooking all the surrounding country for fifty miles or more, and containing the remains of one who, if he could have lived to see this day, would have witnessed many, not only of his disciples, but of his relatives, crowding around the altar of Christian religion, thankfully, prayerfully, and penitently receiving the sacred emblems of the body and blood of the crucified Nazarene, and who, perchance, like a greater than he, the Father of his country, might have meekly and reverently bowed in the same congregation of believers.

In another direction could be discovered the bright cupola of the rotunda of the University, shining like a flaming torch just above the distant forest. Around the base of the hill upon which we stood, flowed the blood-colored Rivanna, bending and sweeping on, beneath a beautiful bridge, and then disappearing in its passage through a gorge in the southwest mountain. The whole scene around was chequered with fields of various hue and lengthened slope, swelling and sinking like the billows of the sea. But indescribably beautiful as was the prospect without, there is another circumstance which rendered it still more so. The house where we were, was a house of piety and prayer—a house where the man of God and the minister of Christ might find warm friends and a hearty welcome. The Lord bless that household with all spiritual blessings in Christ Jesus, and reward it abundantly for all its kindness to one who, in years gone by, once labored in this region for the good of souls!

From this hospitable mansion we set out in the evening and drove on about ten miles, where, in the midst of a fine amphitheatre of hills, cleared and cultivated, we reached the mansion of another of the members of our communion. Here, also, we had spent, in other days, many pleasant and profitable seasons, and the memory of them is pleasant to the soul. Both the father and mother are professedly religious, but we were sorry to see that their godly example had not been followed by their children. It is indeed painful to think that they who have been consecrated to God in baptism, who have been nurtured and protected with religious care, who are possessed of discreet and amiable manners, should be so ungrateful to their Heavenly Father. We cannot but hope that they will soon renew their baptismal obligations, and promote the spiritual prosperity of that Church of which they are now merely external members. There is a good field in this vicinity for the zealous and laborious missionary. A neat and convenient building is completed, but is not occupied, except once a month, during the week. Where is the man who is willing to go after Christ's dispersed sheep, which are scattered abroad in the midst of this naughty world, and bring them home to the fold? "The harvest truly is great, but the laborers are few."

On Tuesday morning we set out at the commencement of an easterly rain-storm, to cross the Blue Ridge. The distance was about thirty miles, and over a road which, for rock and roughness, cannot be easily described. But in despite of all our difficulties, and they were neither few nor small, we were richly remunerated for the journey. As we drew near the mountain, our road struck a stream and ran along parallel with it, till it was too much divided and too insignificant to attract the notice. We passed up the mountain between two ridges, or spurs, as they are here termed, and then, after winding about, we soon found ourselves completely shut in on almost every side. Peak after peak and crag after crag towered around us. The smoky blue, which these mountains assumed at a distance, passed into a living green as we began to ascend them. Shut up, as we had been for a long time, in a dusty city, and confined to the unvarying colors of a book or periodical, the scene before us was indescribably exhilarating. As our horses moved on their serpentine or rather zigzag course up the steep ascent, we were reminded of an old picture, representing some of the postdiluvians ascending the tower of Babel. At every stage of our ascent, new and more distant objects burst upon the sight, until we were almost enveloped in clouds. We soon found ourselves upon the highest point of the notch, where we paused a few moments to meditatate upon the scene. No sermon from the pulpit can be more affecting, so far as our own experience goes, than the sight of such stupendous works of God as these. We have often stood, in solitary contemplation, upon different points of this range, and wept at the overwhelming exhibition it afforded of the power, wisdom, and goodness of God, and, as we have looked around upon these mighty pillars in his earthly temple, we have involuntarily exclaimed, "My Father made them all!"

Our descent was not the less interesting in consequence of having a more limited view. The rain had fallen abundantly just before us, and the large brilliant drops hung trembling on every leaf and flower. The song of the wood robin rung full and clear, and many a mountain stream and rivulet made sweet music as they beautifully dashed from rock and crag, and ran gayly across our path. All were eager to snatch the tempting wild flowers, which nodded over the neighboring bank in unknown variety. Nothing could be more grand and beautiful than this wild scenery, and it was, therefore, the more melancholy to learn, as we did, that the ravine on either side of this mountain was filled with a population the most ignorant, shiftless, vicious, and immoral, that can be found in any heathen country. A missionary is more necessary here than among the Indians of the Rocky Mountains, or the inhabitants of South Africa, or the South Pacific. As we drew near the foot of the mountain, darkness came over us, and we performed the remainder of our journey for the day in reflections upon what had passed, until we arrived in safety at the hospitable mansion in which we are now hastily writing these few sketches.

THE DUKE OF WELLINGTON AND SIR JAMES MACDONELL.

A friend has related to us an anecdote illustrative not only of the high opinion entertained by his grace of this distinguished General, but of the delicate generosity displayed by Sir James to a non-commissioned officer of his regiment. Some three years ago the Duke of Wellington was waited upon at Apsley House by two gentlemen, who announced to him that, as executors to the will of a deceased friend of eccentric habits, who had left £500 to the bravest man in the British army, they had called for the purpose of handing to his Grace a check for that amount; being fully satisfied, that in so doing, they should religiously fulfil the duty imposed on them by the testator. The Duke thanked them for the compliment they had paid him, but resolutely declined to receive the money: alleging, that the British army contained many as brave men as himself. After several vain remonstrances, his Grace's visitors earnestly requested, that he would consent to become arbitrator in the matter, and indicate the individual on whom the bequest should be conferred. To this appeal he acceded, promising, in the course of two or three days, to give the matter his consideration, and report to them the result.

At the appointed time they again made their appearance at Apsley House. The duke received them with great courtesy: but assured them that he had found the task a great deal more difficult than he had anticipated. After enumerating to them the various battles in which he had been engaged, and some of the most striking feats of heroism he had witnessed, he suggested, that if they had no objection, he would make his selection from the battle of Waterloo; that being the last, the greatest, and most important action of the war. This point being adjusted, his Grace proceeded to state, that Huguemont having been the key to his entire position, and that post having been defended not only with the most complete success but with the most chivalrous bravery, by Major-General Sir James MacDonell, who commanded there, he could point out no one so fully entitled to the legacy as that officer.

The executors repaired accordingly to Sir James Macdonell, and having acquainted him with the decision of the Duke of Wellington, tendered him the money. Sir James expressed himself highly flattered by so distinguished a mark of his Grace's approval, and observed, that although he should not attempt to dispute altogether the propriety of his decision, yet, as he knew a man who had conducted himself with at least equal gallantry in the same battle, he must insist on sharing the prize with him. He then went on to say, that at one period of the day the French troops rushed upon Huguemont with such irresistible force, that the gates of the farm were burst open, and, for a moment, the fate of the position appeared doubtful; when a powerful serjeant major of the Coldstream Guards, of the name of Fraser, assisted him in closing the gates, which they did, by dint of sheer physical strength, upon the enemy. Shortly after the French were driven back with great slaughter, and the fate of Huguemont was decided. Sir James added, that the Duke of Wellington had evidently selected him because he was able to make good a post which was a key to his position; and he could not, on the same principle, withhold from the gallant soldier who assisted him at so critical a moment in forcing out the enemy, his proper share of the reward. He would, therefore, accept the £500, and divide it with Serjeant-Major Fraser, to whom he accordingly paid £250 of the money. —*United Service Gazette.*

RESTORATION OF THE JEWS.

On more than one occasion we have called attention to the signs, of one kind or another, by which the exiles of Israel are beginning to express their impatience for the accomplishment of the prophecies that point to their restoration; and the changes, physical and moral, which are gradually breaking down the barriers to the final fulfilment of the promise. These are curious and worth attention; and more significant in their aggregation, and with reference to the character of the people in question, than those of our readers who have looked at them hastily and separately, may have been prepared to suspect. The Malta letters bring accounts from Syria, in which some curious particulars are given of Sir Moses Montefiore's proceedings, during his late visit to the Holy Land. We remember rumors, which had currency some years ago, of the Jewish capitalists (Rothschild's) design to employ his wealth in the purchase of Jerusalem, as the seat of a kingdom, and bring back the tribes under his own guidance and sovereignty. If the scheme, amid its sublimity, savored sufficiently of the romantic to make the rumor suspicious, the positive acts of Sir Moses, at least, exhibit an anxiety to gather together the wanderers in the neighborhood of their ancient home and future hopes, that they may await the events on the ground where they can best be made available to the fulfilment of the promise. During his pilgrimage, he sought his way to the hearts of his countrymen, by giving a *talaris* (we believe about fifteen piastres) to every Israelite; and having instituted strict inquiries respecting the various biblical antiquities on his way, and ascertained the amount of duty which the sacred places and villages paid to the Egyptian Government to be about 64,000 purses, (a purse being equal to fifteen talaris,) he proposed to the Viceroy of Egypt, that he (Sir Moses) should pay this revenue out of his own pocket, as the price of that prince's permission to him to colonize all those places with the children of Israel. The offer has been, it is said, accepted, subject to the condition that the colony shall be considered national, and not under European protection.—*Athæneum.*

JUSTIFICATION.

The Apostle [St. Paul] toucheth specially three things, which must concur and go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the Law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us. So that in our justification is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the Law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice [righteousness] of our good works, necessarily to be done afterward of duty towards God; (for we are most bounden to serve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life;) but it excludeth them, so that we may not do them to this intent, to be made just by doing of them.—*Archbishop Cranmer.*

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Henry Street.*

REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

YOUNG LADIES' LYCEUM INSTITUTE, IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

TERMS.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.

Rev. William Berrian, D. D., New York; M. Paine. M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,	D. Henderson,
D. S. Gregory,	John Dows,
Thomas Alexander,	Oliver S Strong,
	H. Southmayd,
	T. B. Gantier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., April 25, 1840.

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious department, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.

SAMUEL GORDON, Sec'y. April, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

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May 2—tf 124 Fulton street.

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CHARLES HENRY,
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April 6, 1840. tf

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April 18, 1840. $ t July 1

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